

Voice of Masonry

AND TIDINGS FROM THE CRAFT.

"EXALT THE VOICE UNTO THEM, SHAKE THE HAND."—ISAIAH XIII. 2.

VOLUME I.

LOUISVILLE, KY., AUGUST 15, 1859.

NUMBER 15.

Voice of Masonry And Tidings from the Craft.

THE VOICE AND TIDINGS will be issued punctually on the 1st and 15th of each month, at ONE DOLLAR per year, (\$1 25 per year to the British Provinces,) payable in advance. A generous compensation will be allowed for early and reliable intelligence of the movements of the Fraternity.

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Masonry an Aid to Civilization.

The increase of knowledge forms a prominent result in the operations of Masonry. A well taught body of Masons is proficient in various matters. They are much better informed than the mass on all subjects relating to Holy Writ. We will venture the assertion that the least intelligent Mason in any assembly knows more of the history of the Jewish nation, during the reign of Solomon, more of the structure and purposes of the Temple, more of its destruction and rebuilding, more of the topography of the land of Palestine, and a multitude of topics like these, than any other person, save those (ministers and sacred teachers) whose vocation has directed their especial attention to these subjects. A thoroughly informed Mason is a man thoroughly posted in Biblical knowledge. If he has advanced through the various degrees and orders practiced in this country, he combines the

historian of the Middle Ages—upon the crossing of the Red Sea to the capture of the City of Jerusalem, July 15, 1099, by the Crusaders. Nothing comes amiss to him.

There is not a ceremony, there is not a lecture, there is not a gesture, a movement of hand or foot or eye or tongue, in the Masonic ritual but what has its explanation, its only legitimate explanation in the Holy Scriptures. Is it not something, that when we visit our lodges monthly or semi-monthly, we have instruction ever new and yet venerable for its antiquity, as to the "ways of God to men"? Is it not something—answer ye who tremble at the spread of infidelity; who look with increasing despondency upon the Sabbath-breaking, the blasphemy, the murder, the unspeakable infamy of this generation—is it not something to know that there is a chosen band in your midst nearly a quarter of a million strong, the light of whose mysteries is altogether derived from the written word of God; whose meetings are around the open Bible; whose ceremonies are performed to the rhythm of Bible paraphrase; whose types and shadows, drawn from "labor below," point to "refreshment in heaven"? Beware, in this sin-encroaching age, how you strike down this bulwark against infidelity, feeble as you may deem it, for you know not what you do.

Besides Biblical knowledge, the mind of the intelligent Mason is much turned to mathematical and other instruction. But upon this we will not dwell. In this country of free schools; in every city, sacred to the cause of education, it would be difficult to convince a mixed audience of the necessity of the Masonic lodge as an academy of science. Time was when all the valued results of scientific investigation; all that logic had proved, or Geometry demonstrated, was confined to the breasts of Masons, and communicated by them only in the tiled precincts of the lodge. That day has passed; Masonry has yielded to the world this portion of its "secret things," and claims only the credit of having once possessed them.

Were there no other use in Masonry than this, that its benefits, whatever they may be, are universal in their scope, it would suffice to stamp it the worthiest of all associations.—For there are so many means by which the enemy of mankind has separated us—the prejudices of blood—national boundaries—

food, language, clothing, sectarian bitterness, and the like—that any society which succeeds, in a considerable degree in breaking down artificial barriers and bringing our race together again as in the first days, should be hailed with general acclamation. Churches, and especially Christian churches, should be its warmest advocates, and not as too many of them are, its most unrelenting persecutors. Legislatures should recognize and honor it. Governments should patronize it. The conductors of the press should keep the world advised of its progress, and should welcome from day to day its advances in strength and usefulness. Parents should train up their children to respect it, and educators should make its constitutional principles and regulations, a theme of frequent allusion in their classes.

An appeal may safely be made to gentlemen of the law, whose vocation it is to conduct suits and settle differences between men by legal remedies; also to ministers of the Gospel, whose sacred calling often brings them as daymen between exasperated opponents, whether differences of a serious character requiring legal remedies or arbitration, are not exceedingly rare among Freemasons.

We will allude to but one other of the specific advantages of Freemasonry to its votaries, and that is its social advantages. To a young man coming a stranger into a new place, where hearths and doors are guarded with jealous care against strangers, and the means of rational enjoyment are few and costly, the Masonic lodge is justly esteemed as a circle of social privilege of the very highest order. To many such it has proved the "ingle-side" of the family circle, where all good and holy influences were thrown around the stranger to

him to the practice of good. How many young men, working in the shops and assisting in the stores and counting rooms of every city, ever hear family prayer, ever hear the Scriptural readings, ever hear moral dissertations, ever hear the duties of man to his God, his neighbor and himself, enforced, except in the lodge room! There he hears them all, and he hears them always at every visit he makes. Before, then, you overthrow this substitute for the family altar and the domestic circle, and the social confidence which we offer to every brother, though otherwise a stranger and unknown to us, throw open your doors to the stranger, give him the right hand of welcome, clothe him with your family garb, let him occupy the stranger's seat, an honored place at your fireside, make him in effect one of yourselves in all the joys and sorrows, the disquietudes and the triumphs, and then you may rationally talk of doing away with the Masonic Institution!

How often have we landed, weary and solitary and low-spirited, at a strange place; eaten that poorest of all repasts, a tavern supper; looked gloomily over that saddest of all sights, to a social mind, a bar-room group; listened to that poorest of all miserable chaff, the gossip of the reading room; peeped into that coldest of all beds and bed-rooms, yea, colder than a miser's heart, the three-bedded dormitory of a tavern; and then, disgusted with ourselves and every body around us, turned our feet towards the lodge room, happily lighted and warmed that night! Lighted! yes, by the gleaming rays of loving eyes, which sparkled in our delighted vision brighter than the Koh-i-noor and all the other gems in the crown of England's Queen! Warmed! yes, by the more than blaze of genial hearts, dispensing genial welcome. How have the rapid hours sped in such companionship! How have we praised God, audibly and with emotion, that we were ever thought worthy of the companionship of such men! And when labor being done and the lodge lights extinguished, we were conducted back to our place of abode and the golden chain broken, all the disagreeableness of time and place were forgotten. Dreary gossip, dismal fare, chilly dormitory and fleeing landlords had no further power for the time to move us from the equilibrium established by our Masonic visit.

Is not this a rare privilege to the young man,

lonely, easily allured by the tempter, craving social enjoyments in some form, that he may go without money and without price and hear the counsels of the wise dispensed by those who feel a brother's affection for him and interest in his welfare!

One Little Fact.

It is charming to glance through the columns of the *Voice* as the numbers successively appear, and observe how many zealous and intelligent brethren combine their mites of facts and opinions to make up each issue. It is in this sense emphatically the *Voice of Masonry*, and not less the *Tidings from the Craft*. It is becoming a perfect *thesaurus* of the facts of the institution otherwise scattered and dissipated. Is it any wonder that the *Voice* is being every where hailed as the organ of the Order, when instead of presenting fossilized addresses and essays upon indifferent themes, it is the living, glowing heart of the Craft, itself beating with its healthiest pulsations.

We write this for the purpose of soliciting from every reader at least "one little fact." Every Mason possesses at least one fact which no other one has, while many can communicate a hundred. Rescue that valuable mite from oblivion by communicating it to the *Voice*, and thus little by little we will build the temple of Masonic History. Don't neglect the "one little fact."

PHOTOGRAPHS OF TUCKER AND POTTER.—Any body who wants to see how Bro. Philip C. Tucker looks in his mild and reflective mood, may have ocular demonstration by looking in at our office and scanning a photograph sent us by Bro. A. T. Styles, of Br. 3, ton, Vt. It was taken by him in a recent session. It is life itself, and upon sight we involuntarily placed our hand in the position it had when we parted from him a twelve-month back, that is, the "pump handle" position. But, good as the likeness is, it is not life itself, for he did not answer back. Along side of it is one of Bro. Daniel L. Potter, taken in May last, a few days before his death, and very expressive. Bro. Styles offers to send these two securely fastened on a roller and post paid, for only one dollar for the pair. We hope many of our readers will take advantage of this liberal proposal.

THE TRIENNIAL CONVENTION.—By the time the present issue reaches its destination delegates from every section will be packing up for Chicago. Those from California, and we hope, Oregon, are already on their way. One word of caution to each and all. Let us come together as peace makers, loving God, the Order, and one another, avoiding disorganizers, if any there be, and determined to maintain conservative principles, and to elevate conservative men. A week of delightful intercourse may be relied upon. New and precious friendships will be formed. Our beloved institution shall be strengthened, and we shall return home the wiser and better for our visit.

GRAND LODGE OF CANADA.—Our intelligence from the Grand Lodge of Canada, through our collaborator, Bro. F. N. Porter, conveys the pleasing intelligence that Col. Wilson is re-elected Grand Master, and Bro. Harris, Grand Secretary, while that noble fellow, S. B. Campbell, of Toronto, has been appointed S. G. Deacon, as a step in a ladder which we desire and expect to see him mount even to the summit. The new work, we learn, was adopted by an immense majority. It approximates to the Union Work of England.

THE STAKE OF DE MOLAY.—We observe from foreign exchanges that a new building is about being erected in Paris, (France) on the Pont Neuf, just behind the statue of Henri Quatre, which is to serve the purpose for which La Morgue has so long been used. This edifice will occupy the exact mound of earth where the stake stood to which was attached the Grand Master of the Knights Templar, Jacques de Molay, and whence, after burning, his ashes were thrown into the Seine. He was martyred March 11, 1313.

A Debt of Friendship.

Bro. Dempsey Carrell, Past Junior Grand Warden of the G. L. of Kentucky (1836), ranked for a quarter of a century as one of the most zealous and devoted Masons of the jurisdiction. His services so freely rendered were freely received, and none had more the confidence and affection of the brotherhood who enjoyed the benefits of his labors. On the very eve of his death, which occurred August 27, 1855, the members of his Lodge (Confidence, No. 52, at Maysville, Kentucky,) called upon him to enquire his messages to his brethren in the Grand Lodge, to assemble the week following. Amongst other brotherly remembrances, he forwarded this to us: "Give to Bro. Rob. Morris my dying regards." The message, as may readily be supposed, touched a chord of sympathy and awakened the following sentiments:

Where types are all fulfilled,
Where mystic shades are real,
Where aching hearts and hearts are stilled,
And death has set his seal:—
In that bright world called *Heaven*,
Dear friend we'll meet once more;
The token in thy parting given,
Points to a Heavenly shore.
Tis this our signs have taught,
Our Symbols, old and true;
Tis this upon our work is wrought,
Which every eye can view;
From the first line we traced
On the Foundation wall,
To that bright Stone, the last, the best,
The glory of our hall,
Oh what a land of joy
Hast thou beheld, my Friend!
Oh, what ineffable employ
Thy faithful heart has gained!
Thy brother, weary, worn,
Longs for the same bright dome,
Where all the week's hard service done,
He'll have thy welcome home!

For four years, subsequent to the resignation of this pathos farewell we have resolved to pay the debt of friendship by visiting the resting place of a brother whose heart was so tenacious of friendship, as to remember us in such an hour. And recently, during the sitting of the School of Instruction at Maysville, we accomplished the fraternal purpose.

The grave of this deceased champion of Masonic principles is in the beautiful Cemetery two miles above the city, and near the banks of the placid Ohio. He lies with his three children near him, his only three. By his head is a broad grave stone crowned with an entablature elaborately carved with Masonic symbols, scientifically disposed. They are expressive of the three principal orders of Masonry to which the sleeper had attained, the symbolic, capital and chivalric degrees. The inscription is: "Dempsey Carrell, born December 5, 1813, died of a lingering illness, August 27, 1855.

"My husband,
There is not an hour, by day or night,
But thou art with me;
There's not a sound but whispers of thy name
And tells how sad I am without thee."

These words, read amidst the solemn accompaniments of the occasion, the distressed widow, the sorrowing friends and our own fresh and vivid remembrances of the kind and good man who lay beneath, formed a scene which can never be erased from our memory.

BRO. J. A. CUSHMAN, MISSISSIPPI.—We observe that this gentleman, whose Masonic attachments we have known, both in the Lodge (No. 33, Miss.) and in the Grand Lodge for thirteen years, has been appointed by the President, Minister to the Argentine Confederation in place of Mr. Toucy, resigned.

OUR COTEMPORARIES.—Various changes have recently taken place in the offices of our cotemporaries. The *Western Freemason*, originated and sustained by Bro. J. R. Hartsock, is now published by Bros. Calkin & Ball; price and locality as formerly. The *Ashlar*, late by Bro. Charles Scott, is now under the charge of its former editor and father, Bro. Allyn Weston, assisted by Bro. E. W. Jones.

BRO. ALBERT PUE.—We are gratified to observe that our distinguished brother has received from Harvard College the Honorary Degree of Master of Arts.

Corner Stone Planted.

On Monday, July 4th, the corner stone of a new Masonic Hall was planted at Oxford, Miss.

At 3½ o'clock a procession was formed by the Fraternity at their lodge room, and led by the Oxford Brass Band, marched around the square and to the Cumberland Church. Arrived at the Church, Bro. Wm. F. Stearns was introduced to the audience by Bro. H. W. Walter, as the orator of the occasion. Bro. Stearns delivered an address of about one hour's duration. Like all of his efforts, it was full of beautiful thoughts, clothed in pure language.

After the address, a fine gold-headed cane was presented to Bro. J. M. Howry by Bro. L. Houseman, on behalf of the members of the Lodge, in consideration of his valuable services as a Mason. The presentation speech of Bro. Houseman was very appropriate, as was the response of Bro. Howry.

At 5½ o'clock the procession was re-formed and marched to the site of the new Hall. A block of marble about a foot square, with a vault mortised in it, covered with a tight marble lid, was prepared as the foundation or corner stone. In the vault was deposited a copy of the Constitution of the United States; the Bible; the Charter of Oxford Lodge, No. 33; and other articles.

About one thousand people witnessed these ceremonies, which were of an imposing nature.

Southern Masonic Female College.

We regret to learn that our accomplished Brother FULTON, President of the Southern Masonic Female College, has resigned his place. The duties of his office will devolve upon a committee of the Board of Trustees, consisting of Bro. John J. Ward, Col. T. F. Jones, and John H. Jones. The committee will conduct the official business of the College until a suitable President can be procured. Prof. J. L. Jones has been placed at the head of the Board of Instruction, a position he is eminently qualified to fill, as demonstrated by his previous connection with the College, and to whose skill and untiring exertions in managing the financial, official and practical operations of the Institution, the Southern Masonic Female College is much indebted for the position it occupies among the Institutions of the State of Georgia. The services of Prof. Wallace have been secured in the department of Natural Science, and in connection with other competent teachers, under the management of Prof. Jones, the facilities of the College will be equal, if not greater, than they have been heretofore.

A VALUED COMPLIMENT.—At the late Kingston meeting of the Provincial Grand Conclave of Canada, Sir Knights W. J. B. McLeod Moore, presiding, Sir Knights Philip C. Tucker, Grand Master of Vermont, and Rob. Morris, Grand Master of Kentucky, were unanimously elected Honorary Members of that exalted Body.

These compliments, in our case, are well chosen to arouse our utmost zeal to render ourselves worthy of such associations.

THE SPURIOUS SCOTCH RITE, NEW YORK.—We observe that H. R. Atwood, late of New York, now of Connecticut, has recently issued a pamphlet of which the following is the title: "Supreme Council of the Illustrious Sov. Gr. Ins. Gen. of the Ancient and accepted Scotch Rite of Freemasonry in and for the Sovereign and independent State of New York. Valley of New York. Printed at No. 15 Vandewater Street, 1857."

HOW MANY SUCH?—Our correspondent, Bro. Gwinn Barber, of Clear Lake, Ark., who lives 8 miles from his Lodge, (and *Arkansas miles* at that,) has failed but once in seventeen months to attend its meetings! Reader, how is it with you?

NEVER MIND THE COUNTIES.—In directing papers, no clerk can be got who will write the *Counties* on them; therefore, our readers must not ask it. There is never but one post-office of the same name in a State or Territory.

Knight Templary.

Knight Templary.

BY COL. W. J. B. MCLEOD MOORE,
Prov. G. Master of the Prov. G. Conclave of Canada.

The following extracts from William Sloanne, Sloanne Evans' Grammar of British Heraldry, have a valuable bearing upon the theme in which Knights Templar are interested. This work was published in 1854.

The State "Orders of Knighthood" now existing in Great Britain, are the following: 1st. The Garter. 2nd. The Thistle. 3rd. St. Patrick. 4th. The Bath. 5th. St. Michael and St. George. 6th. Knight Bachelor.

1. "The most noble Order of the Garter" [K. G.] was instituted by Edward the Third, in 1349.

2. "The most Ancient and most Noble Order of the Thistle," [K. T.] which is especially designed for the Scottish nobility, was founded by King Achaicus, in 787. It was revived by James the Second, in 1687; and re-established by Queen Anne in 1703.

3. "The Most Illustrious Order of St. Patrick," [K. P.] was instituted by George the Third, in 1783, for the Irish nobility.

4. "The most noble Order of the Bath," so called from the original ceremony of bathing, was instituted by Henry the Fourth, at his coronation in 1399; renewed in 1725, and enlarged in 1815. This order consists of the Sovereign Grand classes of Knights, viz: First, "Knights Grand Crosses," [G. C. B.] Second, "Knights Commanders," [K. C. B.]—and Third, "Companions," [C. B.]

5. "The most distinguished Order of St. Michael and St. George," was instituted by George the Fourth, in 1818, [when Prince Regent] for natives of the Ionian Islands and Malta, and subjects of the British Crown holding high stations in the Mediterranean.

6. "The Order of Knights Bachelor," is the most ancient of all. It includes all such as have had the honor of Knighthood conferred upon them by the Sovereign, without belonging to any particular Order.

To this list of Orders of Knighthood may be added two, which (though not strictly State Orders) subsist as Corporate Bodies under Royal letters Patent, binding upon the Crown, its heirs and successors:

7. "The sixth Langue of the Sovereign Order of St. John of Jerusalem."

8. "The Religious and Military Order of the Temple."

The first of these was founded in 1118; incorporated by Philip and Mary in 1554; and revived in 1834, under powers derived from the Continental Langues. It consists of three classes: First, "Grand Crosses," [G. C. J.]; second, "Knights Commanders," [K. C. J.]; and third, "Knights," [K. T.].

"The Order of the Temple," was founded in 1118-19, and from that time to the present have they never ceased to exist, although so much persecution and cruel oppression have been heaped against them, and their sixteen thousand Lordships taken from them by Royal Decree. The Order is however now flourishing under the able rule of His Grace the Duke of Athol, "Grand Master." It consists of three grades: First, "Grand Crosses," [G. C. T.]; second, "Knights Commanders," [K. C. T.]; and third, "Knights," [K. T.]. Addresses have been presented to Her present Majesty, on two or more occasions, by several of the Knights in person, attired in their very beautiful costume.

To these several Orders of Knighthood pertain special Vestments; and Stars, Collars and Badges decorate as well the "Persons" as the "Armorial Bearings" of the privileged. Each Order has also a distinctive "Riband." "St. John of Jerusalem," Black (watered). "The Temple," Rose-color, with broad, white borders. &c., &c.

NOTE.—The Order of St. John of Jerusalem, stated above, is not connected with the Masonic Order, and the "Order of the Temple" is the Chivalric or Aristocratic Branch, for which see the following extracts from the Statutes of the Scotch Order of Knights Templar, published 1856-7:

"It is a matter of history that the Order of the Temple was endeavored to be suppressed in 1309. In France it was extinguished by Philip Le Bel; in England by King Edward the Second; only two remnants are known to have survived the general persecution. One of these was saved in Portugal on condition of changing the name to that of 'Knights of Christ,' and of becoming a mere honorary Order. . . . The other was in Scotland, probably saved by the determined stand which the Scotch were then making against Edward. . . . About the commencement of the reign of James IV., or prior thereto, a union was effected by the Knights of The Temple and those of St. John, and the lands belonging to either body were consolidated. This union appears to have continued until the era of the Reformation, when the Act 1560, prohibited all alle-

giance within the realm to the See of Rome. The combined Orders then lost their estates, and ceased to be known as a military body. Unwilling to drop their ceremonies, they fraternized with the Free Masons and in their lodges continued to receive Postulants. By the ancient laws of the Temple no one could be admitted to the privileges of a Knight who could not show a certain descent; and it is probable therefore, that it was at this time a distinction took place among the members, and that two classes originated: the one open to Freemasons in general, although they could not show a genealogical tree; the other was restricted to those who could. There is no evidence that there was any difference of initiation, nor was this at all likely. These two sections may be styled the 'Democratic or Masonic' and the 'Aristocratic or Chivalric' branches of the Order. No one could be admitted to the Aristocratic branch without the permission of those who held the sway in Scotland. The Chivalric class was one and indivisible, and alone had the right of appointing the Grand Master, and although permanently located in Scotland, its powers extended over the whole world. It was cosmopolite. The 'Democratic' branch might have many heads, and was ere long carried by Freemasons to England and Ireland, and ultimately found its way to North America; but it seems never to have been much fostered except in these countries. As gentlemen of rank in Scotland joined the Order from time to time, they were, after first joining the Masonic branch, admitted into the Chivalric, which was thus never allowed to become dormant. . . . In 1811 an attempt was made to bring all the Encampments in Scotland under a common head, to take out charters, and be regulated by a uniform code of laws. This was at length accomplished under the patronage of the late Duke of Kent, who was then Master of the English Masonic Templars; and the supreme power was called the 'Conclave.' This Conclave appears to have been formed by a combination of the two classes in Scotland. . . . In 1843 the supreme power of whole Order, or chivalric class began to take the name of Grand Chapter in place of Conclave, and in 1845 this gave way to the more correct one of 'Chapter General.' The Grand Priory of Scotland, corresponding to what is called 'Grand Encampment,' or 'Grand Conclave' in other countries, retained the name by which it had been known for several years.

"It is obvious from the above, that the only distinction between the two classes of Knights Templar, was that of the degree of the member."

In the statutes that were published in 1843, it is declared that Grand Priories, &c., in its own language or country, are at the head of the masonic degrees practiced in Priories or Encampments, and shall make regulations for these; but unfortunately it was not stated what these masonic degrees were, or if that of Templar was to be held as one. The consequence was, that ere long there were Priories formed, holding of the Chapter General, with power to make Chivalric Knights, without these having to pass through an initiation in an ordinary Encampment as Masonic Templars; and ultimately a law was passed to admit gentlemen into the chivalric body who were not Freemasons, provided they paid a much higher fee. These new regulations prevented those being present at meetings who had been obligated to recognize no one who had not previously attained the Royal Arch degree, and proved otherwise detrimental to both the masonic and chivalric bodies, as appears from the rarity of the meetings and paucity of attendance."

"As at the present day, the civil rank of individuals does not lie solely in a long line of ancestors, or in landed estates, or in acquired wealth or in a profession, or in talent, but sometimes in the one and sometimes in another, it was suggested in 1855, that the proper distinction between the Masonic and Chivalric Knights, should consist in the recognition of the latter by Patent from the 'Grand Master' or Sovereign of the Cosmopolite body, while a Masonic Knight can get a diploma from the Master of his langue (whether known as 'Grand Commander,' or 'Grand Master,' or 'Grand Prior,') or a certificate from the Grand Secretary of that country. This principle, with some of the details requisite to carry it out in practice, was submitted to the 'Chapter General' on the 11th March, 1856, and met with so favorable a reception, as tending to do away with all doubt and jealousy in future, that a series of statutes founded thereon, was permitted to be laid on the table and ordered to be taken into consideration on the 1st of April, to which day the 'Chapter General' was adjourned. At this last meeting they were fully discussed and finally agreed to, and amongst them it is declared that any one received into the Order must be previously, a regular Royal Arch Mason."

NOTE.—"During the last and present centuries it was supposed that a third, and according to some, the only branch of the Order in existence, had been preserved in France; but such claim was unsupported by extrinsic evi-

dence, and as is now well known, was founded on a charter, the fictitious nature of which is obvious, from Bertrand Duguesclin's name being adhibited to it, while history declares he could not write. To this surreptitious body the late Duke of Sussex and Sir Sidney Smith both belonged, before its origin had been ascertained. . . . The present body in Scotland merely claims to be the legitimate descendants, by adoption, of the original Knights of the Order. The Royal Order of Scotland has never claimed, as alleged by some writers, to be derived from the Ancient Order of Knights Templars."

The Six Primary Requisitions of a Knight Templar.

BY REV. BRO. J. LANSING BURROWS.

1. Templar Masonry requires of Knights, fraternal confidence, sympathy and love. Masons are taught to confide in each other, to trust each other implicitly. According to the principles of the Order, a Knight is sure to find a trusty, sympathetic friend in every other Knight, though he may have been a stranger to him personally. A Mason always has a right, a right which is promptly recognized by a true brother, to ask for advice and sympathy and aid, and to fear no betrayal or exposure; to dread no unkind repulse. In all his relations in life, the Mason is taught that on the one hand it is his duty to give, and that on the other hand he has a right to expect countenance and assistance from his brethren. Other things being equal, a Mason has the first claim upon a Mason. Of course there is no right to require a sacrifice of any of the political, social or religious interests or relations of life. There is no right to demand a crime or self-injury, but as I have already said, other things being equal, a Knight is always bound to prefer a Knight.

2. Templar laws require of Knights submission to rightful authority. It recognizes none of those wild doctrines in abuse of liberty which induce a man to set himself up as his own Lord and lawgiver. It demands, and so far as its influence extends, cherishes obedience to established laws, a cheerful yielding to authority, a merging of self into the society. Governed by Republican usages, adopted before political republicanism was known, it gives its disciples a voice in the house of their own rulers, yet when chosen, it insists upon submission and docility, prompt and unflinching obedience. No man too wise or headstrong to submit cheerfully to the decisions and decrees of constituted authorities, to manifest a tractable spirit, and to render unhesitating obedience to official mandates, within prescribed laws, need seek for Masonic association. He must learn to yield implicitly to the will of the majority in all matters not pertaining to the landmarks, usages and statutes of the Order, and even in regard to these, he must submit unflinchingly to the decision of those who are authorized to decide. "The order that is heaven's first law," finds some of its most beautiful illustrations in the intercourse of Masons.

3. Templar laws require of Knights the exercise of a benevolent charity. This is the grand external characteristic of the Order. It is that outward manifestation by which more than by any other it is known to the world. No man can be a worthy or consistent Mason or Templar, without the exercise of practical benevolence. There are certain charitable objects to which he must give when called upon. By the fundamental laws of the Order, each one of us is required "to afford succor to the distressed, to divide our bread with the industrious poor, and to put the misguided traveler into the right way. These are duties of the craft suitable to its dignity and usefulness. And though a Mason is never to shut his ear unkindly against the complaints of any of the human race, yet when a brother is oppressed or suffers, he is in a more peculiar manner called upon to open his soul in whole love and compassion to him, and to relieve without prejudice, according to his capacity." The Mason's benevolence and fraternal compassion are required to have a quick ear and a keen eye to apprehend the cry of the sufferer, though his form may be invisible, or to detect a mute appeal though the native language of the applicant may be unknown. Masonry has a language of benevolence, which is peculiarly its own; methods of revealing and relieving distress with which the stranger intermeddles not.

4. The fundamental laws of the Temple also require of Knights a firm belief in the existence, sovereignty and providence of God. A Mason cannot be an atheist. The connection of one with the Masonic fraternity who denies the existence of a Supreme, Overruling God, would be a mockery and an absurdity, equalled only by such an one applying for admission into a Christian church or a Hebrew synagogue. The very fact of his union with the fraternity involves, necessarily, the assent of his faith to this as a fundamental principle. If he deny his belief and trust in God, he cannot walk one step in harmony or sympathy with his brethren of the craft. All Masonic rites and duties, as an entire system, and in all their details, involve and demand this belief as fundamental and essential. Without it, Masonry has no meaning, no beauty, no power. It is the foundation, corner-stone and key-stone of the edifice.

5. But still further: Templar laws require of Knights an acknowledgment of the divinity and authority of the Holy Scriptures. The Holy Bible lies open in every Masonic Lodge. It is its brightest light. The square and compass are not more necessary to a Mason's work than the Word of God. No man can give Masonically an honest pledge of fidelity, integrity and devotion, without a belief in the Divine authority of the Holy Scriptures. Without this belief there is no binding force in his promises and obligations.

6. Beyond all this, which is common to all degrees of Masonry, the essential principles of the Temple require the belief and confession of the Supreme Divinity and sovereignty of the Lord and Saviour, Jesus Christ. The defence of the Christian religion, and of this essential feature of it, is a part of every Knightly vow. It affirms that the sins of the world were laid upon the head of the Saviour, and that there is no hope of salvation but through His sacrificial

atonement and death. The world may see the cross on every banner and banneret that is displayed beyond the encampment, upon the sword hilt of every Knight, and embroidered upon his regalia. The grand old motto, "In hoc signo vinces," is the public proclamation of the faith of the Order, to the world. Every true-hearted Christian Templar announces this faith in the divinity and sovereignty of Jesus of Nazareth, in terms as unequivocal and emphatic as did St. Thomas, when cured of his criminal incredulity by the exposure of the wounds of the Lord, his assured faith exclaimed "My Lord and my God."

Can truths so solemn and divine as these be professed and taught without exerting a salutary practical influence upon the lives of men? Can there be any encouragement to immorality or vice in principles and teachings like these? The Order of Knights Templar is, in its whole theory and regulations, emphatically a Christian Order, clearly tracing its origin to the pious enthusiasm of the Crusaders in their somewhat fanatical but certainly devout contests to wrest the Sepulchre of the Lord from the possession of infidels.

Reminiscences of Bro. Melody.

All our old subscribers know in what high esteem we hold the venerable Father Melody, of Missouri, and will, to some extent, appreciate our gratification upon the reception of a letter replete with reminiscences from that aged Tyrian. We lay it before our readers, with the assurance that they enjoy a treat in its perusal.

"There are many little incidents which have occurred in our Grand Lodge, that cannot be written without bringing myself in view. I was at the meeting of the organizing convention, and served as Junior Deacon *pro tem*. The first year I think there were one or two dispensations granted. We met semi-annually—April and October. At the October meeting there was a dispensation granted to several brethren at Alto, and one at Vandalia, Ill. At the October meeting, 1821, Nathaniel Beverly Tucker, (Judge of the St. Louis Circuit, which embraced at that time one-third of the State, and half-brother of John Randolph) was elected Grand Master. In April, the same year, he appointed me Grand Visitor and Lecturer, in which capacity I have since served many years. I proceeded immediately to constitute and install the officers of Alto and Vandalia Lodges, and visit the other subordinate lodges.

At the October meeting charters were granted to Lodges at Carlisle, Springfield and Jonesborough, in Illinois, which were constituted and officers installed by me. These lodges met in convention, and formed a Grand Lodge at Vandalia, I think in the winter of 1844. I constituted and installed the officers of said Grand Lodge. Gov. Shadrach Bond was their first Grand Master. The lodge only existed a few years. There are no records, I am told, to be found of the existence of said lodge. Our esteemed brother, Col. Warren, of Jacksonville, Ill., has taken some pains to hunt them up, but I am not able to say with what success. Bro. Wm. H. Brown, of Chicago, was their first Grand Secretary. He is now a prominent layman, and will be able to give you some information. I give you the above information, it being in close connection with our Grand Lodge.

I have served as Deputy Grand Master under Bro. Tucker, Bro. Bates, Bro. Lane, Bro. Carnegie and Bro. Kirtly. On August 31st, 1823, M. W. Bro. Tucker laid the corner stone of the First Presbyterian Church in St. Louis. On April 29th, 1825, Bro. Lafayette visited St. Louis. On consideration with several of my Brethren, we thought it due him that the Grand Lodge should meet and express their gratitude for the service he had rendered our country. I accordingly called a meeting of the Grand Lodge—Bro. Tucker being off on his circuit—which was numerously attended. After the Grand Lodge was opened, I called Bro. Archibald Gamble to the East. On motion of Bro. Gamble Bro. Lafayette was elected an honorary member of our Grand Lodge. Myself, Bros. Douglas and Atwood were appointed a committee to inform him of his election, and request him to visit the lodge, which he did, in company with his son, George Washington Lafayette, who was also elected an honorary member. He was received in due masonic form, with the Grand Honors, and conducted to the East. I had procured a revolutionary flag for the occasion, which was placed on the pedestal in front of Bro. Lafayette. When his eye fell upon it, he took it up and examined it very carefully, and said it belonged to a company of Light Dragoons in his battalion, and was with him at the battle of Monmouth. He pressed it to his lips with tears of joy.

In 1833 the Grand Lodge adjourned to meet in Columbia, Boone county, where I resided, in consequence of the anti-masonic excitement. Lovejoy was at that time publishing a religious paper in St. Louis, he was a fanatic on the subject, and spoke of devoting a page to the anti-masonic cause. We concluded that if he had nothing to kick against he could not do much damage. It was the same Lovejoy who was afterwards killed at Alto.

In 1839 the Grand Lodge laid the corner-stone of the Court House, which was laid by Bro. A. B. Chambers, D. G. M. On the 18th of May, 1847, I laid the corner-stone of our Masonic College at Lexington.

From our Grand Lodge there have been four Grand Lodges formed—Illinois, Iowa, Wisconsin and Kansas. We also had one lodge in Nebraska, one in California, and one in Oregon, aided in forming their respective Grand Lodges, and we have a lodge in New Mexico.

Now, Bro. Morris, what a Masonic tree has grown from that little sprout I aided in planting! It has been a tree of many prayers.

We have among us, who were present at the formation of the Grand Lodge, Bros. Daggett, Grimsley, Pettis, Renshaw, Archibald Gamble and myself, the others have all gone to render an account of their stewardship.

And now, I believe, I have done. I may some day give you a little sketch of what I know about Morgan.

Bro. Morris, why should you, Mackey, Scott, Pike and other brethren spend so much time over the midnight lamp in giving our brethren Masonic information? It is throwing pearls before swine, for our brethren will not read.

Bro. Mackey had the kindness to send me his Book on the Chapter. I hazard nothing in saying it is the best book on the subject extant. It is replete with information that cannot be easily obtained.

Fraternally yours,
G. H. C. MELODY.

Webb and his Lectures.

We give the following epistle from a venerable father, yet living, Bro. John Edson, of Bridgewater, Mass., as evidence of great value in establishing the connection between the present generation and the past. We prefer to present the communication in our brother's own words:

"Brother Ames, a few weeks since, lent me a pamphlet, giving an account of the first meeting of a School of Instruction, designed to promulgate the genuine lectures, as taught by our late worthy brother, T. S. Webb. Nothing has occurred for many years, in relation to masonic jurisprudence, that has given me so much pleasure. I can most heartily bid you God-speed, in your glorious undertaking—and if by God's help you can achieve your noble design, the fraternity at large will owe you a debt of gratitude, which if the present generation fail to pay—I feel confident, the next and future generations will bless your memory.

"I have always been disgusted with the attempts of Cross, and a host of other innovators to improve those Lectures. Their amendments and additions appear to me to impair and weaken the strength and beauty of the original expression generally, and in some cases are simply absurd; and yet a great many sensible Masons have swallowed them without tasting, supposing them to have been handed down from antiquity, and remembering their covenant vows, fear to make innovations.

"I suppose you are aware that it is a propensity of the aged when they perceive that their usefulness is done, or at least waning, to fall back on the past; and if they can imagine that they have at any time been useful or have been honored by their cotemporaries, to desire that these things may not be forgotten.

"In the year 1809, just about fifty years ago, I was made a Mason, and in 1810, a Royal Arch Mason. About this time the Grand Lodge of Massachusetts appointed Brother Gleason Grand Lecturer, to visit all the lodges in the State and teach the Webb Lectures.

"In 1811, being desirous to perfect myself in the art, and to obtain information from the best source, I repaired to Providence, R. I., where Bro. Webb then resided. I found him very busy; he said he could not possibly attend to me himself, but he would introduce me to a brother who had the lectures perfectly, and could give them as correctly as himself. He accordingly introduced me to Bro. John Snow, who then resided in Providence, but some years after removed to the State of Ohio, where he was for some years Grand Master of that State. I remained in Providence several days and devoted my whole time to the subject, and was pronounced by him competent to teach.

"In 1812, I was elected Master of Fellowship Lodge, in Bridgewater, which office I held three years, during which time I had the honor of making Mr. Jonathan Ames a brother Mason, who is now one of your correspondents. In 1820, I was elected and publicly installed the first High Priest of Mount Zion Royal Arch Chapter, in Stoughton. In 1827, I was elected and publicly installed the first Master of Orphan's Hope Lodge, in Weymouth. In 1853, I was again chosen Master of Fellowship Lodge, in Bridgewater, and in 1856 I was appointed D. D. Grand Master of the Seventh District, which last office I held but one year. I am now in my 74th year.

"I am fraternally, your friend and brother.
JOHN EDSON.
Most W. ROB. MORRIS, Grand Master of the G. L. of Kentucky, Louisville."

Solomon's Lodge, (South Carolina), No. 1, A. F. M., have recently completed the putting in order of their lot in Magnolia Cemetery. The lot, which measures 80 feet by 23, has been enclosed with an elegant iron fence, with iron corner posts, the whole forming a neat and appropriate yard for him to whom

—the clamor of the Present,
In the eternal silence dies,
And his frame, but dust and ruin,
In its final chamber lies.

Within the enclosure, centrally situated, they have erected a rectangular commemorative monument of marble, resting upon a granite base, the shaft being about fifteen in height. The front bears a shield, relieved from the surface, upon which are sculptured the Masonic emblems, the square and compass with the letter G, while from the top runs a wreath of flowers to the angles of the pedestal, which are chiselled down to receive it. The shaft above is of the same general characteristics as the pedestal, saving its tapering form. Upon the top rests the cinereal urn, round which a wreath of amaranths is thrown, the ascending flame fitly crowning the work. Mainly the monument is as plain as the severest taste would exact, the moulding at the top of the pedestal exhibiting alone the embellishing resources of the sculptor's art. This is quite rich.

We trust that the adornment of lots in Magnolia will be followed by all the Societies who are proprietors. Nothing adds so much to the charm of a cemetery as the lavish outlay of art. Magnolia already exhibits all that can be expected in the few years it has been consecrated, but let the good work go on.

The west wind in the pine bough
A low eternal thrum
Weaves o'er the dead that sleep below
The sleep without a dream.
The night-leaved cypress' shadow glooms,
The flexile willow sighs,
While gorgeous summer glows and blooms
In flood earth and skies.
On marble shaft and urnal stone
Glimmers the sunny beam,
And squirls chirp and wild bee drone
About the alleys green.

—Charleston Mercury.

WHAT THE GRAND LODGES ARE DOING.—Under this head we shall give the proceedings of the thirty-nine Grand Lodges of the United States and British Provinces, commencing in the course of two or three issues.

Fide Words from Correspondence

"Then they . . . spake often one to another."
—MALACHI, III, 16.

"There is a sad want of general Masonic knowledge in our lodge, and in the other three Southern lodges of the State, and no Mason who has a right idea in his head can, in my opinion, fail to encourage your doctrine, that the general diffusion of Masonic periodicals is vitally important to the craft. We have a lodge here numbering some 50 M. M.'s, another at Lexington, some twelve miles distant, of about 20 or 25; another at San Diego, on the frontier, of about the same number, and one under dispensation for the last eight or ten months which has just received its charter at San Bernardino, the Mormon settlement, sixty miles from this. These are all the lodges in the Southern counties, or "Cow" counties, so called, except a small lodge at Vidalia, about midway between here and San Francisco, which on account of the greater facilities of communication thence towards the North, belongs rather to the Northern counties.

"The interests of the order in this part of the State, as I think, suffer greatly from our distance from the Grand centre. We are often, indeed usually, unrepresented in the Grand Lodge, for reason of the heavy expense necessary to send an officer or delegate so great a distance as from here to Sacramento, and from the inability of her officers or any suitable brother to leave their vocations for an interval so considerable as is necessary for an attendance on the Grand Communication.

"We sent up an urgent solicitation to the Grand Lodge, at its communication last month, to provide means for the better instruction of the brethren at the South, by occasional visits from a Grand Lecturer or Deputy, an advantage which, with one exception, some four or five years since, we have not enjoyed. We essentially need some well informed brother, with a strong tongue, to 'rake us down,' and to break up a cliqueism (to manufacture a word) which is growing up among us, not the least element of which is a mutual prejudice between the brethren of the Christian and those of the Hebrew persuasions; (the latter being numerous throughout this entire jurisdiction); a prejudice which I most heartily deprecate and earnestly oppose. Again, agreeing with you on the 'Universality' question, sundry 'great lights' in the East, meaning the Eastern States, notwithstanding, 'I believe in God, the Father Almighty, Creator of the heavens and the earth.' The contrary doctrine, I think, has gained little hold in California."—JAMES H. LANDER, Los Angeles, Cal.

"While looking over the columns of the number of June 15th, my eye caught the caption—*Freedom from Sectarian Bias*, upon reading which I concluded to inform you of the manner in which it was fully illustrated in this place upon St. John's day, June 24th, but in order to do so I must refer back a day or two. On Wednesday preceding the Republican State Convention assembled in this place and placed in nomination a ticket amidst all the excitement incident to such an occasion. A few days later the Democracy did likewise, and still later the leaders and standard bearers of both political parties, having accepted the invitation, cast of the cares of political life and met upon a common level to assist in the celebration of the anniversary of St. John the Baptist, which was as follows. Capitol Lodge, No. 110, having concluded to celebrate the day by a public installation of her officers elect for the ensuing year, together with an address and dinner, extended an invitation to Pioneer, No. 22, and to visiting brethren generally, which was unanimously accepted. We repaired to our hall and marched to the bridge, where we were met by the members of Capitol Lodge, and from thence escorted to the Legislative Hall in the State building, where Sir Knight John Scott, R. W. S. G. W., proceeded to the installation, after which we had the pleasure of listening to a very able address from our illustrious Sir Knight John A. Kasson. We then repaired to the hall, where we partook of a sumptuous repast which had been prepared by the wives and daughters of the members of Capitol Lodge. Having spent a couple of hours there, as Masons only know how to do, we again formed in procession and were escorted by the members of Capitol Lodge as far as the bridge. This was not the bridge leading into the Persian dominions, although the banquet we have partaken of reminded me of that country. There we left them and repaired to our hall. Each and every one of us pronounced it the happiest occasion of our lives."—J. F. KEMP, Des Moines, Iowa.

"I anticipate a great time for the *Voice*—it will yet be the chief exponent of Masonry in the world. I have full and unbounded confidence in this, and its circulation will increase until there will not be a lodge in the whole world but will be in possession of it, and be governed by its teachings."—Geo. D. NORRIS, New Market, Ala.

"The pamphlet containing the printed proceedings of your 'School of Instruction,' held at Louisville, from May 2d, to May 12th last, came this morning, and I could not resist reading it through; and having done that, I cannot resist saying to you how much I thank you for the pains you have taken to convene that school, and spread its light abroad over the land.

"I have seldom read anything, and never anything about Freemasonry, that gave me more interest, and went straight to my heart, as has the account of those proceedings. Oh, that I could have been with you. I want you to consider my name as appended with those of Bros. Bayless, Norris and Rabb, to the first and last resolutions they offered, for I approve them with all my heart.

"I was made a Master Mason in New Hampshire, in 1825, and the work I was taught was Webb's work. The lodge in which I took the degrees had in it one of those old and ardent Masons that you meet with in almost every country lodge, as perfect in the ritual as you and I are in our alphabet, and who will not suffer a word or a letter to be out of place. His name was Green French, and he was my conductor through the three degrees. After I was initiated I was told that if I could arise in the lodge at the next lodge night and go perfectly through the Entered Apprentice's Lecture I could be passed. So, by the help of two good brethren, who were my neighbors, and Bro. Green French, who resided four miles from me, but was always ready to aid me when we met, I was enabled to go through the Entered Apprentice's Lecture without missing a single word, even the printed portion contained in Webb's Monitor, a copy of which I then had, was included. So they passed me on. And then I was told the same thing in regard to my qualifying myself to be raised, and at the next lodge night (the lodge met once a month), I went perfectly through the Lecture of the Fellow Craft, and was raised to the sublime degree of M. M. But, although no injunction was laid on me, I went on and learned perfectly the Lecture of the Master Mason.

"In 1827 I removed to Newport, N. H., and at once affiliated with Corinthian Lodge there. I ought to have told you that the lodge in which I was made was King Solomon's, New London, N. H. I resided in Fulton, four miles from the lodge room, and never missed a meeting winter or summer. I became first a Warden and then the Master of Corinthian Lodge, and was its Master when I came here in 1833. The lodge became dormant after I left and has never revived. So I was its last Master, I believe.

"And why," says you, "this long story?" Well, because, reading the proceedings of your School brought back, 'like recollected music,' those old times when I could begin—'From whence come you an entered apprentice?' and go on to the end of the Master's Lecture, without missing a word or a letter. I cannot do it now, but 'an hour with you' would serve to recall it all; and, oh, that I could have that hour this day.

"One of my most curious Masonic reminiscences I will tell you; I told it to our Grand Lodge here in my salutatory as Grand Master, when I made my first grand visitation in 1847. It is as follows:

"Sutton, where I resided in 1824 and 1826, and to September, 1827, is on one side of Kearsarge Mountain, and Andover on the other. One pleasant summer day, with a party of friends, I visited the summit of Kearsarge. Almost simultaneously with our arrival at its granite top, a party, who ascended on the other side, came up from Andover. None of us had ever seen each other, but we soon got up an acquaintance, and it was proposed to erect a sort of cairn as a memorial of our visit. While erecting it a remark was made by a gentleman of the other party which led me to think he was a Freemason. The first opportunity I had I let him know that I was one, and we retired to a romantic little dell, very near the summit of the mountain, and there convinced each other in a proper Masonic manner that we were regular brethren of the mystic tie, and he told me that he resided in the city of Washington, and was Grand Lecturer of the Grand Lodge of the District of Columbia, and that his name was Jonathan Elkins. We sat down together and went through the lectures of the three degrees, while our parties were enjoying themselves in frolicking about the summit. Bro. Elkins returned to Washington and remained some years. Before I came, however, he returned to New Hampshire, and was a prominent officer of the Grand Lodge of that State when I was Grand Master here.

"But, to return to our School of Instruction, what a glorious occasion it must have been, and how much good must result from it!

"It shall be said when you are gone
And placed on long record
That 'Freemasonry took a new start in Kentucky under that ardent, industrious and learned Grand Master, the M. W. Rob. Morris, ever be his memory green.'

"When I read your parting stanzas,
'From the hills of Old Virginia,' etc.,
a film came over my eyes, and I had to wipe them more than once before I came to that touching benediction—
'God will o'ersee and bless you, brothers, faithfully farewell.'

The old spirit of 'The Level and the Square' runs through those beautiful lines, and they are only second, among your poetry, to that sublime and elegant poem, which is your best.

"I will now conclude this long letter, very much longer than I intended it should be when I began, by making a practical suggestion. Instead of talking, and writing, and fussing any more in abortive attempts to establish a G. G. Lodge, or a Supreme Grand Lodge, or any sort of a National Grand Lodge, let us all go in heart and soul for the establishment of a Grand School of Instruction! Let it be held triennially, and let every Grand Lodge send delegates, say ten, more if it is thought expedient, and let it be open to all Master Masons, and make Webb's work the work. The establishment of such a school would do more good than all the G. G. Lodges that could be held throughout time! You would have all the honor of its inception, and you would glory, I know, in the establishment of it. That is a Masonic labor worth being engaged in, and mark me down as one who will do all that one Freemason can do to accomplish an end so glorious."—B. B. FRESCA, Washington, D. C.

"I am very glad you give the manner of conducting trials in your Monitor, as this information very few Masons have the privilege of obtaining. Although the W. Master of Lodge No. 22, yet if a case of insubordination should occur, I would not know how a trial should be conducted, except from a knowledge of how other societies conduct their trials. I have been a member of this lodge ever since 1856, and have not known a trial in the lodge, although we number about eighty members. All is peace and harmony. But we may have need for such a thing; storms may arise, dangers we cannot see may disturb the harmony that now reigns, and nothing so likely to stop this—no medicine so good as for the W. Master to be well posted, to know his duty, his whole duty, and then apply what he knows to the government and control of his lodge. For this reason, along with others, I am anxious to learn all about the government and management of lodges, to post myself, and keep posted in Masonic law, so that when dangers come (and God grant they may never come to this lodge), I may know how and when to act, not only for the good of my lodge, but for the glorious principles of Masonry everywhere."—NEWTON J. BECKETT, Aberdeen, Miss.

"Our Lodge is in a flourishing condition. 'We guard well the portals,' and are well assured of the 'worth of the material' before we admit it to the 'lights and benefits of Masonry.' An increase of numbers is not our chief object, but we have an eye single to the interest of the Craft, and shall at all times endeavor to guard against the admission of profane, immoral, or intemperate men, and strive to elevate humanity to that position the God of nature has designed each one in this life to fill—a brother Mason in particular—ever extending the hand of friendship, ever relieving the wants of a worthy distressed brother, ever tendering to the widow and orphans of deceased brother Masons our condolence and sympathies, our kind counsels and pecuniary aid, believing it to be our duty, as they are worthy, and feeling it a pleasure, as it is good for brethren to dwell together in unity."—E. U. BENEDICT, Horicon, Wis.

"It must be at times very disheartening to you to see the manner in which many who 'profess and call themselves' Masons regard the solemn obligations they have assumed—the prostitution of the principles of the Order to ensure the success of many a scheme which has been 'conceived in sin,' the irreverence and infidelity of many who have unworthily knelt at the altar of Masonry, the remissness in duty of others, who, though grieved at these things, have too much of fear and indecision, and too little of a correct feeling of justice toward the institution to call the affair to account. Let us pray that our lights may not yet go out in the darkness of our own neglect."—S. S. BURLISON, Wabashaw, Wis.

"Every brother speaks in eulogistic terms of the *Voice*. It is in truth the most superb and elegant Masonic journal published in the United States. Besides its beauty, the semi-monthly feast of Masonic literature which is served up renders it an indispensable prerequisite to every intelligent Mason. May Heaven prosper it, and rain down upon the heads of its editors its choicest blessings."—DR. J. WAYNE SNOWDON, De Kalb, Mo.

The Hall at this place has undergone thorough repairs, such as papering, painting, varnishing, etc., and new carpets have been spread. These improvements were at the joint expense of Lockport Lodge, Ames Chapter and Genesee Encampment."—JAMES STEELE, Lockport, N. Y.

"Masonry is in a flourishing condition in this section. True Brotherhood Lodge, some twelve miles from this place, is in a most flourishing condition, and of the best material I have ever had the pleasure of meeting in the country. The *Voice* is a welcome visitor."—JAMES S. BINNICKER, Micanopy, Fla.

"Our lodge is composed of excellent material. The officers, from the Master to the Tyler, are bright Masons and efficient in their respective stations, while the members, one and all, love to meet upon the level, where animosities have no place."—S. H. LUNT, Des Moines, Iowa.

Non-Affiliated Masons.

AUBURN, June 21, 1859.

SIR ROB. MORRIS, Knight:

It may be in the course of human affairs, that a cause may awaken a notion for one man to give his opinion as well as another; and as I am a student of, and in, Masonic matters, I wish to say a word or two, (perhaps more, for the Morris family are proverbial for speaking their mind) relative to the communication by a "Non-affiliated Mason," in your *Voice* of June 15th.

Your correspondent disagrees with you, respecting the similitude of a tree, as a fair and honest type of masonry. I would ask that *dissevered branch, or twig*, who according to his own admission is bearing unwholesome fruit, if he ever read of *that tree* which bears "all manner of fruit."

To my erring friend, who, like two non-affiliated members in the jurisdiction in which I live, desired Masonic rites at the grave, I would say: If you work not with us, what claim have you at our hands? If so Pharisaical in life, why not in death? If you are so secluded that the brother of Solomon, by *lineal descent*, cannot conclude to observe the *Sun-day* established by Druids, but prefers the *only one Sabbath* ever established by Divine authority, what right have you to enter your dictum as his guide through this world to another, as a Mason or a man?

I have in the course of my travels met with those who have bowed to other Gods than "*Jesu Homo Salvator*"—those who like our G. Master Solomon, worshipped but *One God*—those too, who worship the *Sun*, as well as those who acknowledge *Maneto*, and among each of the varied worshippers you will find brethren of our ancient and honorable Order.

I know not the faith of the J. W. alluded to, nor do I care; I am convinced that he who introduces politics or sectarianism, is violating the fundamental principles of the constitution of masonry.

The subject of "observing the Sabbath" is too wide a field to enter upon; but if the law of God is the standard of the sectarian "Non-affiliated Mason" he would afford a fund of information to Masons and Theologians, to give evidence that Sabbath-breaking includes the first day of the week; but a truce to this.—I have supposed that men who have but seldom looked into the sacred volume before they became Masons—commenced "searching the scriptures" for the facts to establish the truths they had been initiated into. Yet how men may be deceived. God knows ignorance is to be pitied, and if to bury "decently" ignorance, folly, superstition and bigotry, the "Non-affiliated Mason" seeks assistance, for heaven's sake let the veil of charity be softly gathered around such a mass of deformity when bearing it to oblivion.

In conclusion, my dear sir, through your *Voice*, may no one ever exhibit such ignorance as the "Non-affiliated" one, either for himself, or the "several" mentioned, relative to the basis or principles of the ancient landmarks, and if he or they wish to observe the Sabbath, let them remember that the "*Seventh day is the Sabbath*," and the commandment is "*to keep it holy*."

Fraternally yours,

J. M. MORRIS, M. D.

The College of Philosophical Masons at Dublin, Ireland, of which John J. Parr, 31st, is G. Registrar, uses for its seal an oval, around which is this inscription—"Metrop. Hib. VII. Bol. Hered. 1314." Within the oval is the triangle lying upon the sword and abacus, and exhibiting the Prussian Eagle.

REPUBLICAN OF PROCEEDINGS, ARKANSAS.—R. W. Bro. T. D. Merrick, G. S. of Arkansas, writes us that he designs proposing, in the next Grand Lodge, that the proceedings of that body since its commencement, now quite out of print, be republished.

MASONIC TRIALS.—The regular article on Masonic Trials, proper to the present issue, is crowded out by an accumulation of matter. So is our article describing the Third General Session of the School of Instruction, (Maysville.)

THE MASONIC BURIAL.—This charming brochure of Bro. French will gratify every lover of chaste and pathetic verse. The second verse opens with an idea which, as our old readers remember, is a great favorite with Mr. French.

Ripened Sheaves.

In your valuable paper you request information of "Ripened Sheaves." I have one not quite ripe but nearly so, my venerated father, Dr. A. M. Holt, of Tullahoma, Tennessee. He was raised to the sublime degree of M. M. in Harmony Lodge, No. 62, held at Covington, Tenn., in May 1827, (32 years since.) It is upwards of a quarter of century since he was exalted to a R. A. M. He has served his probation as W. M. in Shelbyville Benevolent Lodge, No. 122; Harmony Lodge, No. 127, and Tullahoma Lodge, No. 262; in all of which he was one of the original petitioners. He also was a petitioner and organizer of Tannehill Chapter, Shelbyville, Tenn., in 1852, and Russell Chapter, Stevenson, Ala., in 1854. Shelbyville Benevolent Lodge, many years ago, was compelled to surrender her charter, at the commencement of what was called the "Kinkaid Exposure," of which I will give you a brief history:

In 1823 or '24, Dr. Joseph Kinkaid was expelled from the Lodge at Winchester, Tenn., for violating the chastity of a M. M.'s wife. In 1827 or '28 he applied to the lodge to be reinstated, but was rejected. About that time the Morgan excitement sprang up with an increased anti-Masonic spirit. After his rejection, through revenge, he bought up the only paper published at Shelbyville, Tenn., and commenced re-publishing the Exposition, and got up such an excitement in that county that Shelbyville Benevolent Lodge was compelled to surrender her charter for safety to the institution and the members themselves. Masonry lay dormant at that place until about the beginning of 1847, when a petition was gotten up, (Dr. Holt one of the signers,) to re-organize by dispensation. The lodge worked two years under dispensation, applied for, and got a charter.

At this time there is a flourishing Lodge and Chapter built upon the ruins of the "Kinkaid excitement."

Benton, Arkansas.

With this Ripened Sheaf we set the name of Bro. Chauncey Shipman, now a member of the lodge at Hustonville, Ky., who was initiated in February, 1810, he being twenty-one years of age on the fourth of that month. We are personally acquainted with this Master in Israel, and have admired to see how active his body, how clear his intelligence at the advanced age of 70 years.

Clandestine Masons in Kentucky and Tennessee.

A few weeks since we learned to our surprise that in the mountainous regions of Kentucky there were active bodies of clandestine Masons. Our correspondent, Bro. Jno. G. Eve, of Barbourville, Ky., a gentleman in whose prudence we put great confidence, has, at our particular request, given the following account of these people:

"I was in Louisville, I proceed to give you some facts relative to Clandestine Masonry in this section of Kentucky and in Middle and East Tennessee. There is a lodge of about 60 members, some of them living on Clear Creek and Yellow Creek in Knox County, and others living on Poplar Creek and the Clear and Laurel Forks of Cumberland River, in Whitley County. They have no regular time or place of meeting. There is another lodge held at Boston, in Whitley County, the number of members belonging to which I do not know. It is however a considerable lodge. There is any quantity of clandestines in Claiborne, Campbell and other adjacent counties in Tennessee. There are quite a number of clandestines in Harlan County and this county who do not belong to any of the lodges I have spoken of, and some of them are as respectable, responsible men, as any in the community in which they live.

"They work principally by the system as taught in a book called 'The World's Wonder,' of which you have perhaps seen a copy. They usually elect their officers once a year, but have no regular time for election. Their Master gives notice of the time and place of election.

"I obtained this information from one of their number who is intelligent enough to know that he is clandestine, and talked sensibly about it, and is I think, a clever gentleman."

Well-Selected Thoughts.

Friends are as companions on a journey who ought to aid each other to persevere in the road to a happier life.

Let the society thou frequentest be like a company of bees gathered together to make honey; and not wasps which do nothing but hum, devour and sting.

If thou wouldst converse profitably, thou must endeavor to be among those that either may be made better, or else make thee better.

The best way to treat slander is to let it alone and say nothing about it. It soon dies when fed on silent contempt.

Honor the good that they may love thee; be civil to the bad that they may not hurt thee.

Thou canst not spend thy time better than learning how to spend it well.

Defeat is a school in which Truth always grows strong.

If you wish to be truly polite, exhibit real kindness in the kindest manner. Do this, and you will pass at par in any society, without studying the rules of etiquette.

Manners is a medal whose reverse is insolence.

MASONRY OF ADOPTION.—Our series of translations by Gleason on this subject, will be resumed in an early issue.

Tidings from the Craft.

OTTAWA, C. W.—On St. John's day the officers of Dalhousie Lodge, No. 835, English Registry, were installed by D. D., G. M. Simpson. The following is extracted from the address made to the W. M. elect by Col. Moore, P. S. G. W.: "The lack of interest we too frequently find in the members of a Lodge is, in most cases, occasioned by the Master and other officers not fulfilling their proper duties, and failing to teach those moral and important lessons, which, in former times, was the great aim of the Institution. It is the Master's duty to instruct the brethren in the various points of Masonic science; for these purposes he enjoys certain privileges during his term of office; he alone is the source of wisdom to his Lodge; from his decision there is no appeal, (unless to the Grand Lodge) no principle being so absolute as that of obedience to the Master, which is obligatory on the members of the Lodge. He should, therefore, at all times endeavor to impart that most impressive instruction which results from example, by his own zeal for the prosperity of the craft, and by his industry in imparting to his Lodge all the instruction it is his duty to convey, and their right to claim. To rouse that lack of interest in the officers and members of a Lodge, and to insure regularity of attendance, it is necessary to make the meetings interesting and profitable, and it is as much the duty of those having the Lodge in charge to do so, as it is for the brethren to assemble when summoned. Who can wonder that brethren do not visit their Lodges regularly, when, in most instances, the ceremonies which they witness are but loosely and blunderingly performed, and not explained; the object and advantage of regular attendance not made known to them. From this want of instruction, Masonry is not appreciated by the greater portion of its members, who never look beyond the surface, or learn that it consists of anything further than the ceremony which they pass through on entering the Lodge; intelligent men cease to take an interest in the order; the beauty of the system is not revealed, and seeing nothing worthy, apparently, of imitation, they lose all interest, and withdraw themselves disappointed from the active duties of the Lodge. All this needs reforming, and should receive the serious attention of every Master, for the Master and the Lodge have weightier responsibility than merely increasing the number of members. To have good members, let applicants know before their initiation what Masonry is, and what Masons ought to do. Procure Masonic books and periodicals for your Lodge, induce the members to read them, direct your efforts to this point, and thus open the way for their becoming thoroughly acquainted with the true principles of Masonry. At every meeting of the Lodge, let some brother deliver a short oral or written lecture upon an interesting subject to be previously announced. (This is now the general practice in English Lodges.) Do this and there will be no complaint of want of attendance and attention. True Masons are anxious for more light; failing that, the meetings are dull and tiresome; the mere catechism at the opening of the Lodge is not Masonic light, neither is conferring degrees; but the history of Freemasonry, its jurisprudence, its literature, its philosophy; these comprise Masonic light. If Lodges will get up a system of lecturing for the purpose of general instruction, the officers making themselves competent to perform their various duties, and other intelligent brethren preparing themselves to take their part when unavoidably absent from the meetings, there will be abundance of light for all."

OSKALOOSA, IOWA.—East Hall, in Union Block, has been fitted up and furnished, and Tri-luminal and Seavers Lodges hold their meetings in it. On Thursday evening, the 7th of July, they both had a public installation of officers, which was witnessed by a large audience of ladies and gentlemen. Bro. E. W. Eastman performed the ceremonies of Installation. Addresses were delivered by Rev. Bro. W. F. Cowles, Rev. Bro. M. Swallow, and Bro. Eastman. The Lodges are in a very prosperous condition.

On Tuesday, July 12, 1859, Ten Companions of Union Chapter, received the Royal and Select Master's degrees, (Five of the Companions having previously received the degrees in New York, in all fifteen,) and organized Excelsior Council, No. 1, Union Disp., from G. C. of New York. The G. P. and T. J., G. M. of New York State, were present and conferred the degrees.

LIMERICK, IRELAND, CHRONICLE.—This valuable paper is now on our regular exchange list. We welcome it.

CANADA.—At the recent session of the Grand Lodge of Canada, the territory was restricted as follows:

"1st. The London District, containing 17 Lodges, shall comprise the counties of Essex, Kent, Lambton, Middlesex and Elgin, "2nd. The Wilson District, containing 13 Lodges, shall comprise the counties of Oxford, Norfolk and Brant.

"3rd. The Hamilton District, containing 16 Lodges, shall comprise the counties of Halton, Wentworth, Lincoln, Haldimand and Welland.

"4th. The Huron District, containing 8 Lodges, shall comprise the counties of Huron, Perth, Bruce, Wellington and Waterloo.

"5th. The Toronto District, containing 19 Lodges, shall comprise the counties of York, Peel, Simcoe and Gray.

"6th. The Ontario District, containing 11 Lodges, shall comprise the counties of Ontario, Durham, Victoria, Northumberland and Peterboro.

"7th. The Central District, containing 15 Lodges, shall comprise the counties of Frontenac, Leeds, Grenville, Stormont, Dundas, Glengarry, Lanark, Carleton and Russell, and that part of Lower Canada west of the eastern boundary line.

"8th. The Prince Edward District, containing 7 Lodges, shall comprise the counties of Prince Edward, Hastings, Lennox, Addington and Renfrew.

"9th. The Montreal District, containing 7 Lodges, shall comprise that part of Lower Canada, East of the Central District, and to the north of the River St. Lawrence and west of the River Richlieu.

"10th. The Eastern Townships District, containing 7 Lodges, shall comprise the counties in that part of Lower Canada lying south of the St. Lawrence and east of the Richlieu."

THE SO-CALLED GRAND LODGE OF TURKEY.—We are in receipt of the following circular from the G. S. of the Grand Lodge of England, and make haste to lay it before our readers: FREEMASON'S HALL, LONDON, W. C., July 2nd, 1859.

W. Master: I am directed to inform you that there are several Lodges meeting at Smyrna which have been formed in an irregular manner, and which are not in possession of Warrants emanating from any duly constituted Masonic authority.

From information laid before the Grand Lodge, it appears that during the late war with Russia an officer in one of Her Majesty's Regiments, who was said to be in possession of a Warrant formerly belonging to an Irish Lodge, initiated several persons at Smyrna; and that having so initiated a certain number he formed them into three Lodges, which three Lodges then assumed the title of "The Grand Lodge of Turkey."

It appears also that several persons who have been thus initiated have subsequently applied to be admitted as joining members of Lodges of England, and that in a few instances they have been received, in consequence of the Lodge affiliating them not being cognizant of the irregular formation of the Smyrna Lodges, till informed that brethren so admitted could not be registered in the Grand Lodge books.

To prevent other Lodges being placed in a like position of difficulty, and to avoid any countenance being given, through inadvertence, to these irregular Lodges, it was, on motion duly made at the Special Grand Lodge, held on the 23rd day of June last,

Resolved, "That the Worshipful Masters of all regular Lodges be cautioned against receiving persons claiming admission, either as visitors or joining members, on the ground of their having been initiated in such irregular Lodges at Smyrna."

And you are hereby strictly enjoined not to admit any person so initiated even to visit your Lodge, still less to receive him as a joining member, and you are to cause this notice to be read in your Lodge and recorded in your Minutes.

By order of the United Grand Lodge, WM. GRAY CLARKE, G. S.

PORTSMOUTH, N. H.—The fraternity here have just finished a new, convenient and beautiful hall. The opening was celebrated with a capital supper, at which some sixty had seats. Masonry seems to be "lengthening her cords and strengthening her stakes" in the old Granite State.

BOSTON.—We are informed that the Knights Templar of Boston have resolved to present their brethren at Richmond, Va., with a splendid silver pitcher, as a slight token of their appreciation of the Gallantry and courtesy of those Valiant Sir Knights.

FOX LAKE, WIS.—The brethren here are fitting up a room, which they think will be ahead of anything in the state. Good for them.

CLEVELAND, OHIO.—On the 15th of June last, as we learn from our esteemed correspondent, D. E. Field, of Cleveland, O., a Lodge of Perfection and Council of Princes of Jerusalem, were established in that city, by the indefatigable Bro. K. H. Van Rensselaer, S. G. Inspector General 33rd, and Deputy of Pennsylvania and Ohio.

In the Lodge of Perfection, the following officers were elected and installed: T. P. G. M. and Treas., Peter Thatcher, Jr.; D. G. M., Edward R. Griswold; S. G. W., A. McNary; J. G. W., Theodore Ross; G. M. C., Richard Creighton; G. C. G., and Sec., D. E. Field.

Officers of the Council of Princes of Jerusalem: Sov. M., A. C. McNary; E. H. P. and Treas., P. Thatcher, Jr.; S. G. W., R. Creighton; J. G. W. and Sec., D. E. Field; M. of C., E. R. Griswold; C. of G., Theodore Ross. All these men are good and true, and they hope to make these Institutions an honor to the craft.

AUGUSTA, GA.—The corner stone of a new German Lutheran Church was planted on the 1st of July, ult., with the usual ceremonies. We have not the particulars.

A Sensible View.

The Baltimore American, in speaking of the effect of a free interchange of social courtesies between individuals and masses of people of different sections of the country—remarks elicited by the late visit of the Masons to Richmond—says:

"Personal acquaintance is indispensable, not only to friendship, but to a just opinion of character. Too well we know the hate on the one hand, and the contempt on the other, which the citizens of the two great sections of the Union entertain for each other.

"To the uninformed North—even to that part of it which ought to be the best informed, (the newspaper part,) the people of the South are little else than a barbarous and brutal horde of slave-drivers, and vice versa to the uninformed South, the people of the North are but an unprincipled rabble of swindlers, atheists, and fanatics. This is all wrong, as it is altogether false. There are different characteristics in the two sections, but the average of intelligence and morality is much the same. This must be allowed by all reflecting men—by all that know that human nature is much alike the world over. It would be allowed, too, by all men of either section, were not the passions inflamed to madness by the misrepresentations of demagogues, and above all, if they were better acquainted with each other.

"It cannot fail to have struck the most casual observer that the most liberal men North and South, and the most Union loving, take them as a class, are the merchants. Especially is this the case with the Southern merchants; for ten, yea twenty of them, visit the North, to one Northern merchant who visits the South. But the Northern merchant, and we may add, the Northern manufacturer, is thrown into close personal contact with Southern men—and this, more far more, than motives of self-interest, occasions that liberality of feeling for which the commercial men of the North have ever been, and we trust, ever will be distinguished. Hence the great conservative class of the Republic is the commercial class. Hence, in the midst of fire-eaters, the Southern merchant maintains his equanimity, and year after year repairs to the North, just as though fire-eaters had never existed. Hence, amid all the fury of abolition presses and pulpits, the Northern merchant stands serene and unconvinced that his customers are savages and brutes. And the bond of this 'perfect union' is greatly more perfect, we believe, than that subsisting between any other class in the country—the bond of this union is personal acquaintance.

"Our genuine statesmen, if we have them, our conservative men, our religious men, those of every name and function, who hate discord and love harmony, may learn a lesson from this fact just stated. It is short, it is very simple, it is an easy lesson, and it is this: To preserve the Union, make the people well acquainted with each other. This is the whole theory.

"The reception given to the Knights Templar recalls a similar reception given last year to the Seventh Regiment of New York, and in this same city of Richmond. These are but the beginning, we trust, of a series of international hospitalities and courtesies. Let all the great associations—the Masons, the Odd Fellows, and others—follow the example set them by the Sir Knights. Let great cities invite great cities, let legislature visit legislature, let the States vote money and pay to promote the continual interchange of hospitality; and then let demagogues do their worst. *Esto perpetua* will be the motto of the Union, in spite of them."

Blasphemy.

The following are the sentiments of Bro. R. F. O'Connor, of Little Falls, New York, and will awaken an echo in every heart:

"It chills my breast to hear the blasphemous words uttered, on each trifling theme, Maintain your rank, vulgarity dispise, To swear is neither brave, polite nor wise, You would not swear upon your bed of death, Refect, your Maker, now, may stop your breath.

"If any there be who contend against the above admonitions, is like the poison of a serpent, or deaf adder that stoppeth her ear, and is liable to be made a subject of Masonic punishment. Whosoever would learn and work in Masonry must always reverence God, for such is the general spirit of the Fraternity.

"Brothers must avoid discord and contention, and if any be false in his work, and through evil accusation, slander his Brother,

let him not be maintained or aided in his misconduct.

"Should there be any disobedient to these short instructive admonitions and make no amends for the offence, he or they must needs abandon the Society."

Edict.

JOSEPH CARDINAL FIRRAO, of the title of St. Thomas in Parione, and of the Sacred Roman College, Cardinal Priest.

WHEREAS, the Holiness of our Sovereign Lord, Pope Clement XII, happily reigning, in his Bull of the 28th of April last, beginning "In eminenti," condemned, under pain of excommunication reserved to himself, certain companies, societies and meetings, under the title of *Freemasons*, more proper to be called conventicles; which, under the pretext of civil society, admit men of any sect and religion, with a strict tie of secrecy, confirmed by oath on the sacred Bible, as to all that is transacted or done in the said meetings or conventicles. And whereas such societies, meetings or conventicles are not only suspected of occult heresy, but even dangerous to public peace, and the safety of the ecclesiastical state; since, if they did not contain matter contrary to orthodox faith, to the state, and to the peace of the commonwealth, so many and strict ties of secrecy would not be required, as it is wisely taken notice of in the aforesaid Bull; and it being the will of the Holiness of our said Lord, that such societies, meetings and conventicles totally cease and be dissolved, and that they who are not constrained by the fear of censures, be curbed at least by temporal punishments.

Therefore it is the express order of his Holiness, by this edict, to prohibit all persons of any sex, state, or condition soever, whether ecclesiastical, secular or regular, of whatever institute, degree or dignity, though ordinarily or extraordinarily privileged, even such as require special and express mention to be made of them, comprehending the four legations of Bologna, Ferrara, Romagna, Urbino, and the city and dukedom of Benevento, and it is hereby forbidden that any do presume to meet, assemble or associate in any place, under the said societies, or assemblies of *Freemasons*, or under any other title or cloak whatsoever, or even be present at such meetings, and assemblies, under pain of death, and confiscation of their effects, to be irremissibly incurred without hopes of grace.

It is likewise prohibited, as above, to any person soever, to seek or tempt any one to associate with any such societies, meetings, or assemblies, under the penalties aforesaid, and they who shall furnish or provide a house, or any other place for such meetings and conventicles to be held, though under pretext of loan, hire, or any other contract soever, are hereby condemned, over and above the aforesaid penalties, to have the house or houses, or other places where such meetings and conventicles shall be held, utterly erased and demolished; and it is his Holiness' will, that to incur the aforesaid penalty of demolition, any human conjectures, hints or presumptions, may and shall suffice for a presumption of knowledge in the landlords of such houses or places, without admission of any excuse soever.

And because it is the express wish of our said Lord, that such meetings, societies and conventicles do cease, as pernicious, and suspect of heresy and sedition, be utterly dissolved. His Holiness does hereby strictly order that any person or persons, as above, who shall have notice for the future of the holding of the said meetings, assemblies and conventicles, or who shall be solicited to associate with the same, or are in any manner accomplices or partakers with them, be obliged, under the fine of a thousand crowns in gold, besides other grievous corporeal punishments, the galleys not to be excepted, to be inflicted at pleasure, to denounce them to his Eminence, or to the chief magistrate of the ordinary tribunals of the cities, or other places in which the offence shall be committed, contrary to this edict, with promise and assurance to such denouncers and informers that they shall be kept inviolably secret and safe, and shall further obtain grace and immunity, notwithstanding any penalty they themselves may or shall have incurred. And that no one may excuse himself from the obligations of informing under the borrowed pretext of natural secret, or the most sacred oath, or other stricter tie, by order of his said Holiness, notice is hereby given to all, that such obligation of natural secret, or any sort of oath in criminal matters, and already condemned under pain of excommunication, as above, neither holds nor binds in any manner, being null, made void, and of no force, &c.

His will that the present edict, when affixed in the usual places in Rome, do oblige and bind Rome and its district, and from the term of twenty days after, the whole ecclesiastical state, comprehending even the legations and cities of Bologna, Ferrara, and Benevento, in the same manner as if they had been personally notified to each of them.

Given in Rome, this 14th day of January, 1739.

JOSEPH CARDINAL FIRRAO.

JEROME DE BARDI, Sec.

Rome, in the printing office of the Reverend Apostolic Chamber, 1739.

CLARE, JR.

BISHOP JAMES' "SIGN."—We doubted that the story of the "sign" of the Bishop was a canard, and now we learn that he says—1st. He never made the hailing sign under circumstances like those in Texas. 2d. He never made the hailing sign in public. 3d. He never made the hailing sign in all his life. 4th. He is not a Mason.

NO ATHEIST CAN BE MADE A MASON.—The candidate for the mysteries of the craft must profess a belief in the Deity, or he cannot proceed.

Poetical.

Masonic Burial.

BY B. B. FRENCH.

I.

Within his earthly resting place
His manly form is laid—
And o'er his sleeping ashes, have
The mystic words been said;
And while we drop the evergreen
Down through the opened sod,
(That emblem of immortal life)
Our hopes go up to God;
And from the Master's lips there fall
These words of holy love—
"Brother, we only part on earth
To meet again above."

II.

Now the living chain of union
Is formed, and every one
Bows humbly while the sacred words—
"Thy will, oh God, be done,"
Are uttered, and the glistening eye
And swelling heart attest
That a brother and a friend has gone
To his immortal rest.
And from the Master's lips there fall
These words of holy love—
"Brother, we only part on earth
To meet again above."

III.

In that circle of united hands
Is there no broken place?
Alas! one single link is out—
One dear, familiar face
Will never more on earth be seen—
His hands will ne'er again,
Responsive to a brother's love,
Be clasped in that bright chain!
He sleeps in death, while rise these words
Of high and holy love,
"Brother, we only part on earth
To meet again above."

IV.

The solemn rites are o'er, the grave
Heaped to a grassy mound,
And we leave our brother sleeping
In the cold and quiet ground;
On earth again we ne'er shall see
The form we loved so well,
But his immortal soul shall hence
With God forever dwell,
And while we grieve the Seraph Hope
Whispers in words of love,
"True Brothers only part on earth
To meet again above."

WASHINGTON CITY, January 1859.

Address to the Fraternity.

Written for and dedicated to Winona Lodge, No. 18, A. F. & A. M.

BY SAM. WHITTING,
Secretary.

My Brethren of that "Mystic tie" that binds all Mason's souls
To the great Architect of the Universe, who has
GIVEN US THIS "FRATERNAL LOVE" ON THIS AUSPICIOUS
NIGHT!

I hail you with "fraternal love" on this auspicious
night,
And I congratulate you all upon our prospects bright.
The Order we are pledged to love—so noble and sublime—
Has been, by Sages, well-approved through all "record-
ed time."

Most Worshipful King Solomon conceived the mighty
plan,
To join in sweet fraternity the distant tribes of man.
That gorgeous temple which he built with most consummate skill,
Was reared in silence, like the work of nature soft and still;

And though that fabric is destroyed, the world to-day
is filled
With truths, which in Masonic hearts were there so well
instilled.

Our motto claims the high regard of every noble mind,
And its observance knits us all more closely to our kind,
For what so well can soothe the heart of sorrowing Age
or Youth,

As these blessed words, "Fraternal Love," "Relief"
and spotless "Truth."

My Brethren, if we treasure well the maxims taught us
here,
And take for guide the Ritual which Masons all revere,
We shall e'en in our humble lives, shed luster on the
cause,

Which inculcates obedience to God's most holy laws.
Oh! happy earth! true type of Heaven, when man to
man shall be

A Brother, Friend, from ceaseless strife, and all fierce-
passions free;
When Faith and Hope and Charity shall sway the en-
lightened world

And War's red banner never more again shall be unfurled.

May you, the Master of this Lodge, high precepts o'er
instill,
And be endowed with grace and strength your chair to
nobly fill,

And like the rising sun which glows all radiant in the
"East,"
May you attain your zenith height, with light and
strength increased.

My worthy brother in the "West!" like to that set-
ting sun,
May you in splendor sink to rest, your course of duty
run;

And may our "Junior" in the "South," like that bright
orb of day,
Ne'er have a shadow or a cloud dim his "meridian"
ray.

My Brethren! let us ever "meet upon the Level" here,
"Act by the Plumb," and then we need have little
cause to fear,
And when the final summons comes ad warns us to
to prepare,

In "Faith and Hope and Charity," we'll "part upon
the Square."

Thus, Brethren, when our mortal part in "cold obstruc-
tion" lies,
The soul will enter that Grand Lodge beyond the starry
skies,

And the Grand Architect Divine, by "signs and tokens"
known,
Will welcome us among the host around the Eternal
Throne.

WINONA, MINNESOTA, June, 1857.

Editorial Chit-Chat.

EDITORIAL CHIT-CHAT,
And Answers to Many Questions.

BY THE SENIOR EDITOR.

—It is the province of the Master and his bountiful duty to see that an erring brother is promptly and effectually counselled as to his faults, and if amendment does not appear, to see that he is arraigned upon regular charges. This duty the Master may do in person, or, if thought preferable, through a committee. The latter method, indeed, is oftentimes the best, because there is a dignified formality in a regular committee, which does not appear in an individual brother.

—The difficulties you encounter in attempting to awaken a reading and reflecting spirit amongst your members, are precisely our own. The one or two in each lodge, are about all that can be awakened—the rest sleep. What then? Why we one or two must combine, and do the reading and thinking for them! You know while the children sleep daddy and mammy sit up to contrive through the dark hours, how the coat and loaf are to be had for their dependants.

—The effort to induce the Grand Lodge of Missouri to rescind its kind notice of the Universal Masonic Library, adopted in May, 1856, was not even made the subject of a vote, as you suppose, but laid upon the table. We could anticipate nothing less of so old and respectable a Grand Lodge as that of which O'Sullivan is Secretary. There was tacked on to the same project the following: "Resolved further, that the Grand Lodge most earnestly recommends to the fraternity under its jurisdiction to refrain from encouraging or subscribing to any so-called masonic publications;" which went the same course. It is not necessary to live to the age of Methuselah to discover that it takes "all sorts of men" to make up a Grand Lodge.

—In the work of masonry it may truly be said:

The humblest here may have a part,
The weakest hand a burden bear.
The poorest, from a willing heart
Resolve and hold a generous share.

—A lodge that will grant the demand of one of its members, made too, in the form of a threat, deserves to be rebuked as timid, cowardly, and unworthy of respect. Can there be one such? Your letter would imply it. If so, where is your fortitude? What noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger when prudentially deemed expedient? Where is your self-respect? Can you wonder that the member, before whose threats the whole lodge quailed, turned from you with contempt? Retrace your steps, and show him that it was but a panic, into which even the bravest are sometimes thrown, and that fortitude has resumed her place in your breasts. You have the power; exercise it.

—Amongst the numerous manuscripts presented to us from all quarters we find much relative to new degrees proposed or instituted. The Masons of fifty or sixty years ago were even more prone to such novelties than the craft at the present day, and Webb and Gleason were full of them. Amongst other notions of this sort, we have one respecting a proposed new order, based upon the trial of Christ. It was to have three degrees, the first embracing His trial; the second His judgment; the third His crucifixion. Medals, diplomas, &c., were to accompany the order, and transparencies used in the ceremonial. A private cipher was to contain the ritual, and the whole to be costly and splendid in the extreme.

—It is bad policy to call off a lodge to a day subsequent to that on which it was opened. Better close the lodge regularly before you disperse, and if there is unfinished business which presses you, call it again as frequently as need be to complete it. But no balloting can be done either at a called meeting or one that has been called-off.

—We tried the theme (The Battle of Tiberias), as we promised you, nearly two years since, but never had time to proceed further than this:

Ah fatal, fatal day!
Ah, sad and dark affray,
Black be thy transcript upon history's page;
When warriors of the Cross,
With bitter shame and loss,
Did on Tiberias with the foe engage.
The voice of prayer had gone,
That glowing summer-morn,
Up, up on faithful wings and entered heaven;
But when the night came down,
A dark and angry frown
Scowled on our squadrons battle-wrecked and riven.
Of the brother whom you so eloquently describe, may well be said:

We know him by his apron white
An architect to be;
We know him by his trowel bright
Well skilled in masonry;
We know him by his jewel's blaze,
His thought, his word, his care;
We know him as the lodge we raise
And all for work prepare.

—The following is a part of the instructions given to Bro. E. D. Cooke on his departure for Europe, and you will admit that thus far he has exhibited every disposition to gratify the wishes of all who gave him God-speed:

"Your mission is a high and distinguished one. It contemplates opening a communication, masonic, intimate and tender, between the craft in the United States and foreign parts, by communicating the American system to them, and acquiring theirs, so as to be able upon your return to communicate it to us. It proposes to get materials of every description, printed, oral, or in manuscript, for the preparation of a thorough History of Freemasonry. It proposes visits to all the most famous scenes of masonic notice, and to give to the whole world descriptions of them through our paper. You are the first in this field, and to you must ever be awarded the fame of having broken the ice.

"You go with unparalleled opportunities of usefulness. You are enthusiastic, young and unincumbered; furnished with the amplest credentials, yourself thoroughly posted in the best system of work and lectures in America, and with the wishes of thousands of the best of us who long for such an opportunity to use our eyes and ears, as you will enjoy.

"We want from you every relic, every specimen that can impress the masonic minds of our readers with masonic scenes in Great Britain, our masonic mother; specimens of wood and stone from York, from Kilwinning, in Scotland, from Robert Burns' home. Documents, or copies of them, written by the Duke of Sussex, Earl Moira, Burns, Oliver, Athol, Leicester, and other worthies. Every thing, in short, that has the mark of the craft upon it, will be considered valuable to us."

—Your question is forcibly put: "Suppose the petition of a man of irreproachable character is presented to a masonic lodge and is rejected. The Master is confident, nay has every reason to know that it is done by a party opposed to him as Master, would it be masonic for him to purge the ballot? or suffer his lodge to be destroyed by a very small minority, unworthy the name of Masons." The only answer we can give is, that the Master descends from his high position as a disinterested ruler of the lodge, the moment he supposes any thing of the sort. It is for the Master to ally strife, produce harmony, and diffuse the principle of Love. This he can only do by standing aloof from all the jealousies or bickerings which will at times enter the best associations, and proclaim himself the friend of all parties. It is not for him to consider any of his members "unworthy the name of Masons," nor under any circumstances inquire who cast the black-ball, or what the motive.

—Men may write that "the doctrine of the resurrection is not taught in Freemasonry," and thus show their own want of knowledge; but we know that it is. Ninety-nine in the hundred of our Masons believe it as firmly as they believe that morality is taught in masonry, and they accept the following stanza as a true expression of the masonic faith upon this subject:

The tear for friends departed,
The lovely and true-hearted,
Cast midst the rubbish of the silent grave;
Is changed to smiles of pleasure,
By trusting that our treasure,
A glorious resurrection day shall have.

—We should doubt the propriety of initiating persons who are not naturalized, and for the simple reason that they are but sojourners, not citizens. Persons from foreign countries who desire the benefits of masonry, should first show a willingness to benefit it, and this by attaching themselves permanently to the soil, and throwing what influence they have into the scale of masonry. Their is no other objection that strikes us.

The Master may call any brother, member or visitor, to assist him in the performance of any portion of the work, at his discretion, he (the Master) being all the time present, and responsible for what is thus performed.

The Senior Deacon's duty is to do precisely what the Master directs him to do. He is the active proxy of the Master in the floor-work.

—An E. A. P. cannot lawfully be "dropped" from his connection with the lodge without his own consent, or as a punishment, after a verdict rendered against him. The fact of his delaying to apply for advancement matters nothing in the case. When he petitioned for initiation he made no pledge that he would ever advance. He is to be dealt with as an E. A. P. only, and so long as he performs with fidelity his engagements in that relation, he is entitled to all the privileges of the grade.

—If two members of a committee agree to report favorably, it stands as the opinion of all. Nor does it amount to anything definite, what the report is—favorable or unfavorable—the lodge must act upon the case by ballot. The committee was not appointed to decide whether the applicant should be accepted or rejected, but to make enquiries into qualifications, mental, moral and physical, that the lodge might not vote ignorantly.

—But few appreciate the tremendous influence that was exerted upon the public mind by the free diffusion of anti-masonic intelligence in the form of almanacs between 1826 and '36. They moulded a generation of children in the anti-masonic pattern. They impressed an entire generation of readers with the opinion that one-half the masonic fraternity was fools to engage in such ridiculous ceremonies, the other half knaves who used it only for base purposes.

—The Bureau of Masonic Statistics takes the place of the Association so long and actively known by the title of the School of Crotona. Its purposes are thus summed up: "To render honor to whom honor is due—to afford aid to those noble spirits who are gathering up or working up the materials of Masonic History, or building them into the walls, both in America and Europe—to secure and tabulate all important and reliable facts that go to make up masonic history, biography and bibliography."

—A person living one-half his time in a given locality in Arkansas, the other half in your town in Kentucky, could with propriety petition the lodge at either place, at his option. The same rule applies to other masonic bodies.

—You were right in enquiring of the brother his reasons for asking a demit, and right in refusing it, unless he gave them. When he said they were "that a brother had so acted towards him that he could not affiliate with him," you were right to enquire that brother's name, appoint a committee to investigate the case, and if possible reconcile the two at variance. You are right when you say that "if all our lodges would require of their members who wish demits, their reasons, we should have fewer demitted Masons, and would purge our lodges of much bad, rotten and filthy material. Many of our best Masons demit because some bad material happens to get into the lodge. Would it not be much better for such brothers to be required, and is it not their duty to remain in the lodge, and assist in purging it?"

—We have had no recent intelligence from Bro. Chas. Gilman, but have learned that his eyes are in a better condition than last year. Could his friends have their will in the case, he should have the vision of a hawk all the days of his life.

—We have no such fears as you entertain "that the Chicago meeting will be the last of the series." The tide has changed since 1857, and many of those who were most clamorous against the Grand Encampment of the United States, are now silent. There are more than seven, nine, or eleven Sir Knights good and true, who will hold up that noble institution.

—When two brothers get into a public difficulty on the street, the one flagrantly violating masonic principles, to punish him—is it masonic to prefer charges against both?"

Surely not. On that principle you would prefer charges against all of us, thus shooting into the tree in hopes to kill the right pigeon. Prefer your charges against the offender.

—A brother who has had a demit from a lodge that has since been dissolved, but has lost it, has his remedy by application to the Grand Secretary, who is the custodian of the records of all defunct lodges, and will furnish a certificate relative to any fact that appears on its records, upon the payment of a moderate fee.

—Will you accept this as a quotation appropriate to your theme?

Behold that Word!

There wilt thou learn what to thy ardent mind
Will make this world but as a thorny pass
To regions of delight! man's natural life,
With all its varied turmoil of ambition,
But as the trailing of a wayward child
To usually exercises: yea, Death itself
But as a painful birth to life unending.

—The lodge can be called at any time in the discretion of the Master, to finish work begun at stated meetings, but you must not ballot at a called meeting.

—None but the member of a lodge has the right to protest against the introduction of a person whom he may deem unworthy. By request the lodge would probably hear your objections, or, what is better, you can state them privately to the presiding officer; but a visitor has no right to speak, save by express permission.

—In the Delaware dialect, according to Capt. Reid, the word *Netis* implied a trusted friend, one to whom all secrets are confided. Henceforth permit us to greet thee as *Brother Netis*, the soul's other half, the trusty friend in whose fidelity we may with safety confide.

—No editor will be held responsible for the opinions of his correspondents. We do not think that Christianity, as such, has any place in the blue lodge. Its proper position is in the Encampment. But belief in God, and in the Divine authority of the Bible, are interwoven into the very net work of the masonic system, and it could not exist without them. This does not however prevent the Koran, &c., taking the place of the Bible.

—"A brother has died in a distant State, and been buried by the kindness and at the expense of the fraternity there." You wish to know whether the costs of the burial should be refunded. Surely they ought. If the deceased was in good circumstances, collect the amount from his relatives or his estate; if not, pay it yourselves. And in either event, remit the amount promptly, and with a grateful acknowledgment for the favor conferred upon you. Don't let the character of masonry suffer by undue economy at such a time as that.

—The brother rejected repeatedly upon his petition for advancement and refused a demit by his lodge has no redress. Patience must be his motto. He has no proper grounds of complaint. He petitioned for the first degree, paid for it, received it, is enjoying its benefits undisturbed, and must, according to his first pledges, "submit to all the ancient established usages and customs of the fraternity."

—It is the province of the Master to direct whether all the monitorial portions in the 2d Section of the F. C. Degree shall be read to the candidate while receiving the degree, or in the following Lecture, or both. We prefer both.

—The Treasurer is not justified in paying out money, save by order of the Master, with the consent of the lodge. The mere approval of the finance committee amounts to nothing.

—Unless the Grand Lodge has made some regulation upon the subject, a rejected applicant for advancement may apply at every subsequent meeting after his rejection.

—A brother is not required to shift his affiliations when he shifts his locality. This is a matter of his own choice.

The 24th of June in Clinton, C. W.

CLINTON, COUNTY OF HURON, C. W.,
28th June, 1859.

Dear Bro. Morris:—I cannot resist the impulse to tell of the manner in which Clinton Lodge, No. 46, Ancient, Free and Accepted Masons, G. R., of Canada, celebrated the festival of St. John the Baptist, now just past, trusting that it may find a corner in the *Voice*, and go forth as "Tidings" to the Craft, that they may know that although we are situated in the "dark corner," yet, assisted by the Masonic Hieroglyphic light, we can see sufficiently well to know when our time-honored anniversary comes round; it is our duty at the "festive board" to meet, in order to cement in a happy re-union the mystic ties that bind us each to the other. To be brief, then, our lodge assembled at their lodge-room at 6 o'clock, p. m., and sat down to a most sumptuous repast provided by Bro. H. J. Middleaugh, of the Royal Western Hotel, and after doing ample justice to the good things provided, the cloth was removed, when toast, sentiment and song was the order of the evening; prominent upon the catalogue was the following: ORIGINAL SONG.

Composed by Mrs. F. G. CHURCHILL, dedicated to Clinton Lodge, No. 46, and sung by Bro. F. G. CHURCHILL at the festival of said Lodge, June 24th, 1859.

Tune—Red, White and Blue.

I.

All hail to the band of Freemasons!
Oh, long be their banners unfurled,
While proudly the order shall flourish
Let its beauties be sung to the world;
Let its deeds in our memories be cherished
While we offer a tribute of song—
Freemasonry, now and forever,
Its praise in full chorus prolong.

II.

It cheereth the heart of the mourner
When death o'er the loved spreads its pall;
When trouble assailth a member
'T is felt by the brotherhood all;
The warm, friendly smile of the Mason
Lifts care, like a veil, from the heart.
While the grasp of a true hand fraternal
Bids grief, like a shadow, depart.

III.

One word to the lodge here in Clinton,
You're firmly united we know,
Be true to Masonic profession,
Prove brothers wherever you go;
Prosperity ever attend you—
Glad echo's the sentence prolong,
One cheer for Freemasonry ever,
In a chorus unbroken and strong.

IV.

Go on in your might still rejoicing,
Forget not your duties to man;
Brave hearts there are many among you,
Shrink not from your post in the van;
Roll the car of Fraternity onward,
Triumphant its course still must prove;
Warm hearts beating fondly around you
Shall cheer on your labor of love.

V.

May "Hope" lead you onward and upward,
May "Faith" gild your future with gold,
And "Charity" lovingly cover
What faults may appear in your fold;
Then to-night join with soul in the chorus,
Let the strain burst with truth from the heart,
Three cheers for Freemasonry, Brothers,
Three cheers for our Lodge ere we part.

I need scarcely tell you that bursts of applause followed. At "Low Twelve" the brethren separated, delighted with the manner in which the evening had been spent, feeling in its fullest sense, "How good and how pleasant it is for brethren to dwell together in unity," and that they were really and truly "Happy to meet, sorry to part, and happy to meet again."

R. H. READ.

Poetical.

Music we have too,
Yet no loose strains excite unchaste desire,
No wanton sounds profane Urania's lyre;
—There Concord and Decorum bear the sway.
And moral music tunes the instructive lay:
For *THESE* shall music strike the harmonious lyre,
And while she charms the ear *MORALITY* inspire.

Lines to Rob. Morris.

BY F. H. TAYLOR.

I've seen thine eyes sparkle with friendship's true gleaming;
It told me thy spirit was happy and bright—
Our meeting was pleasant, with Hope brightly beaming
Each hand gave the other, a kindly Good Night.
I've sped over land, over lake, and o'er river,
I've met, oh how many, the good and the true;
My memory is rich, yet there's room, and there's welcome,
To give a kind greeting, my brother to you.
Thine image is set, 'tis forever enshrined there,
That place in my bosom to friendship most dear,
And should friends come in troops, to meet each a welcome,
There'll be joy for thy joy, for each sorrow a tear.
Should we meet never more in this cold world of sorrow
But travel faint-hearted, "when fond ones are down"
Let us hope, Hope in Faith, that the dawn of our morrow
Will end all our labors and give us a crown.
TONTA, MICHIGAN.

Masonic Speculation.

BY BRO. S. WILLIS.

There were two kinds of Masons,
As all the world do know,
The Masons and the Anties,
Of thirty years ago.

The Anties are dead and dying,
In peace we'll let them go,
Forgive all their past lying,
As Christ has taught us to.

But still two kinds of Masons
Present themselves to view;
The speculatives are many,
The operatives not a few.

But Speculating Masons,
Have up among us sprung,
We'd change them off for Anties,
And give them three for one.

Some join us to make money,
And some may join for fun,
We'd change all such for Anties,
And give them three for one.

Of Pensioners among us,
Either old or young,
Let's change them all for Anties,
And give them three for one.

All such as are among us,
Who'd live on what they've done,
Let's change them all for Anties,
And give them three for one.

But all true honest Masons,
Who live beneath the sun,
We'll cherish them forever,
Nor spare a single one.

VERGENNES, VERMONT, 1859.

Acrostic.

BY GEO. D. MORRIS, M. D.

Resound ye heavenly arches sound,
On earth a Royal Mason's found,
Bright his tools, his presences found
Masons from earth's remotest bound
On eager wings of love, as to their homes
Return; and hail the orient morn,
Right, Perfect, Square in all things just
Inimitable, Indomitable, most excellently worn
Shall ever in all time, resound, most fitly born.
NEW MARKET, ALABAMA.

Monody to Dr. E. K. Kane.

Too soon for friendship has the voyager gone
O'er the dark waters whence there's no return;
A nation weeps; the craftsman's lud bemoan
The friend, the brother snatched away too soon,
Struck down in glory at the prime of noon.

Sunday Handfuls Culled from Rich Gleamings.

FALSEHOOD OF HUMAN ASPIRATIONS.

Man on the dubious waves of error tossed,
His ship half-fouled and his compass lost,
Sees, far as human optics may command,
A sleeping fog and fancies it dry land;
Spreads all his canvas, every sinew plies,
Punts for't, aims at it, enters it and dies.

A TRULY LOVING SPIRIT.

He loved the world that hated him; the tear
That dropped upon his Bible was sincere;
Assailed by scandal and the tongue of strife,
His only answer was a blameless life;
And he that forged it and he that threw the dart,
Had each a brother's interest in his heart.

REBUKE FROM A FRIEND PROFITABLE.—Let
the righteous smite me; it shall be a kindness:
and let him reprove me; it shall be an excellent oil.

THE SIX DIVINE GIFTS.—The Lord looseth
the prisoners; openeth the eyes of the blind;
raiseth them that be bowed down; loveth the
righteous; preserveth the strangers; relievet
the fatherless and widow. (The Mason should
read this sentence six times!)

CHARITY.—When ye reap the harvest of your
land, thou shalt not wholly reap the corners
of thy field, neither shalt thou gather the gleanings
of thy harvest. And thou shalt not glean
thy vineyard, neither shalt thou gather every
grape of thy vineyard; thou shalt leave them
for the poor and stranger.

Do right unto the widow; judge for the fatherless;
give to the poor; defend the orphan;
clothe the naked; heal the broken and the weak;
laugh not at a lame man to scorn; defend the maimed;
let the blind man come into the sight of my clearness;
keep the old and young within thy walls.

Masonic Cleanings.

LETTERS FROM GREAT BRITAIN.

BY BRO. ELISHA D. COOKE,
Associate Editor.

[Bro. Cooke's journeys, it is designed, shall extend throughout Great Britain and other parts of Europe, as circumstances permit. Thence to the islands of Malta and Rhodes, through Egypt and Palestine, to Smyrna, Constantinople and home. He travels solely for the interest and at the expense of this paper.]

LONDON, ENGLAND, July 1, 1859.

On Saturday evening, the 25th ult., I visited *St. Sinai Chapter of Instruction*, where I had the pleasure of witnessing the ceremony, and hearing the lectures appertaining to the Royal Arch Degree, as practised in England. The difference between Royal Arch Masonry here and in America, is much greater than I had expected to find it. Our English companions dispense with the use of the Veils, and many other things which we look upon as essential to be worked, they only describe. That difference most to be regretted, however, is in the means of recognition; of signs they have five in the Royal Arch, where we have fewer, and none of theirs is like ours.

On Monday, 27th ult., at the very kind invitation of Comp. Dr. Lad, M. D., an old schoolmate of Comp. Fred. Webber, of your city, I witnessed the ceremony of installation, also, that of exaltation, in Joppa R. A. Chapter, No. 223, where I met Comp's Henry Levi, of New York, and Jacobs, of California. After the ceremony was over, the newly installed M. E. Z., Comp. Henry A. Isaacs, of whom the members may well be proud, for it will be a long time before they get another man like him, performed the very pleasant duty, and in the most eloquent manner, of presenting to Com. A. J. Jones, who had just passed the chair, with a handsome jewel, displaying the following inscription: "Presented by the members of Joppa Chapter, 223, to Comp. A. J. Jones, as a token of respect and esteem, and in acknowledgment of his services for two successive years as M. E. Z. of the above Chapter, June 27, 1859, 5619." The very handsome style in which Comp. Isaacs performed the duty of presenting this reward of good and faithful services, drew from Comp. A. J. Jones a very chaste reply, in which he accepted the treasure, pledging himself that in future nothing should be done in honor of his part to promote the interests of the Chapter, and to prove himself worthy of the compliment they had just paid to him. At 8 p. m., it was announced that dinner was ready, when we repaired to the Banqueting room, and found everything that could add to the pleasure of the evening. Here let me say to the brethren who visit London, do not miss the opportunity of visiting Joppa Chapter, 223, for you will certainly meet with a welcome that will do your hearts good for many a long day after.

Comp. Isaacs, in offering the health of the visitors, was pleased to couple with their names, that of Comp. Elisha D. Cooke, from America, who, he said, brings with him a reputation that a Prince might well be proud of at the same time reading the extract from the *Voice of Masonry*: "Resolved, that Bro. E. D. Cooke be recommended to all friends of the masonic craft, and the lovers of masonic light, as a brother of disinterested zeal, sound information and true integrity," and asked is not this a reputation that a Prince might well be proud of? Comp. Cooke replied briefly, regretting that he was not as well informed in R. A. Masonry as he would like to be, returning his thanks to the M. E. Z. for the very kind manner in which he had been pleased to speak of him, and giving the assurance that should any of them ever visit Kentucky, they would meet a Morris, a Tryon, and many others, who would do all in their power to make them at home. All closed in peace and harmony.

You will observe from this description, that the title given the chief officer, *Most Excellent Zerubbabel*, (M. E. Z.) differs essentially from ours of *Most Excellent High Priest*, and that the Royal Arch Era 5619, is essentially different from any mode of computation known amongst us.

JULY 4, 1859.

Through the courteous invitation of Major H. Clerk, R. A. (Royal Army), Prov. D. G. C. for the County of Kent, an Eminent Commander of Kemys Tynte Encampment, I had the pleasure of visiting the above Encampment, also, the Provincial Grand Conclave of Kent, which met at the Freemason's Tavern, opposite the Duck Yard Station, Woolwich, County of Kent, England, on Friday, July 1st. The Kemys Tynte Encampment opened at about 5 o'clock, p. m., when they

proceeded to confirm the minutes of the last meeting, and confer the order of Knighthood on Comp. William Smith, which ceremony I witnessed with the keenest gratification. This being done, the encampment was closed at about half-past six, p. m., when Sir Knight Henry James Hinxman, M. D. &c., Very Eminent Pro. G. C., of Kent, was announced to be in waiting. Proper arrangements having been made to receive him, he was introduced, and immediately proceeded to open the Provincial Grand Conclave of the Royal Exalted Religious and Military Order of Masonic Knights Templar for the County of Kent. The business of the evening was to confirm the minutes of the last Pro. G. C. audit account elect a Pro. G. Treasurer for the ensuing year, appoint and invest the Provincial Grand Officers, receive returns and dues for the year from Encampments, &c., &c.

Sir Kt. W. Taylor having been re-elected Pro. Grand Treasurer, the V. E. P. G. C., proceeded to make his appointments, which are as follows: Sir Kt. Major H. Clerk, R. A., V. E., Pro. D. G. C.; Sir Kt. Major Du Cane, Pro. G. Prelate; Sir Kt. J. Shuttleworth, 1st Captain; Captain H. J. Alderson, 2nd Capt.; Sir Kt. P. Laird, Chamb.; Sir Kt. J. Figg, Expert; Sir Kt. H. Dodson, 1st Standard Bearer; Sir Kt. J. Hopkins, 2nd Standard Bearer; Sir Kt. J. Dickson, M. D., Pro. G. Almoner; Sir Kt. J. Spratt, Supt. of works; Sir Kt. J. Henderson, Equerry; Sir Kt. Wm. Smith, Sword Bearer; Sir Kt. J. Jackson, Herald; Sir Kt. W. Phipps, Organist.

The business of the evening being disposed of, the Grand Conclave was closed in solemn form, after which we were invited to partake of a feast luxuriously prepared for the occasion, to which justice was done by all parties. When the cloth had been removed, and the regular toasts of the evening offered to the Most Eminent and Supreme Grand Master, &c., Sir Kt. H. J. Hinxman, V. E. Pro. G. C. rose and requested the Sir Knights to rise and join him in a toast, that he hoped would be responded to with that cordiality which is the characteristic of every Knight Templar, that was "the Health of the Visitation." He said we have present this evening Sir Kt. John Masson, Grand Chancellor, whose zeal for the interest of the Order needs no eulogy from me, and also Sir Kt. R. Spencer, Past Eminent Commander, whom we are pleased to see here, and last, but not least, we are honored with the presence of a Sir Kt. from America, Sir Kt. Elisha D. Cooke, who brings with him credentials from Sir Kt. Rob. Morris, and Sir Knight the Hon. W. B. Hubbard, General Grand Commander of the U. S. We are most happy to welcome Sir Kt. E. D. Cooke among us this evening, and trust that ere Sir Knight Cooke returns to his native land, he will have many opportunities of visiting encampments, and at least have formed a favorable impression of Knight Templary as practised in this country. We have endeavored to maintain the order in "original purity, and if we have erred we are always open to conviction, and we now depute Sir Kt. Cooke as bearer of our Knightly regards to all Knights Templar in America.

Sir Kt. Cooke rose and returned thanks for the very courteous reception they had been pleased to give him, and, also, for the kindly manner in which the Very Eminent G. C. had been pleased to couple his name with those of the other more distinguished visitors. He alluded to the fact that he had been admitted to the orders of Knighthood but a very short time previous to leaving his native land, and that, in consequence of other pressing engagements, he had not been able to inform himself so thoroughly in the rituals of Knight Templary, as practised in America, as he could desire, and was, therefore, but poorly able to judge of the merits of systems worked in other countries, but he was in hopes that would not be the case long, as he intended to devote himself to study when he returned home, and he was associated with a Sir Kt. Rob. Morris, who was fully capable of imparting information to those who were seeking it. Sir Knight Cooke begged leave to return sincere thanks on behalf of the Sir Kt.'s in America, for the good wishes that had been expressed towards them on this occasion, and he could assure them that should any of the English Sir Knights ever present themselves on the other side of the Atlantic, no exertion would be wanting on the part of the Sir Knights there, to see they were taken in and done for.

The visiting Sir Knights took leave at half-past ten, that being the last train for London, and on leaving the cars at the London depot, the pleasures of the evening were well nigh washed out by an accident to the venerable Sir Kt. John Masson, who attempted to leave the car while it was in motion, and missing his step, fell between the car and the platform

and came very near losing his life. He fortunately escaped with no other injury than being rolled over two or three times in the dirt, and getting his clothes soiled. The venerable frater walked away with as much coolness as if nothing had happened, while others stood around pale and wondering at the miraculous escape he had just experienced.

I must confess, before closing, that I do not admire the ceremonies as practised by our English Sir Knights, so much as I do those in the United States, for while that in England is very chaste and beautiful, yet we have more of the military drill in opening and closing, &c., which, when we consider the order of Knights Templar as a military organization, seems to be more appropriate. This, however, may be attributed to a natural fancy for military tactics, more than a knowledge of what should belong to the order.

JULY 5.

I have just received Nos. 11 and 12 of the *Voice*, and after perusing its columns, I feel like a new man. Its contents are the sweetest of nourishment, stimulating the heart with increased zeal, and suggesting new ideas. I feel as one, who after travelling a dry, dusty road of a hot summer's day, had departed therefrom and was making quietly through a beautiful valley, where the mountain breeze is cool, refreshing and invigorating. I have just had a most interesting interview with our Ill. brother and Sublime Prince, J. A. D. Cox, 33rd, formerly proprietor of the *Freemason's Magazine*, (now so ably conducted by Bro. H. G. Warren,) Past Grand Registrar of the Grand Lodge of England, and present Grand Secretary General of the Supreme Grand Council of England and Wales, who did me the honor to call and spend three hours with me this afternoon. During his visit he gave me some very valuable information, and favored me with an invitation to visit the Supreme Council on the 12th inst. He has promised that his name shall appear now and then in the columns of the *Voice*, and I am sure that the communications of so distinguished and intelligent a Mason, can not fail to be interesting. Bro. Cox communicated to me a fact not generally known to us in the United States, that all the old Lodges now working under the English Constitution are of *even numbers*; for instance, the Lodge of Antiquity No. 2, and Somerset House Lodge, No. 4. He explained that this originated in the following circumstances: at the union of the two Grand Lodges in 1827, a question arose as to how they should take rank. They agreed to cast lots for it. The Lodges under the Duke of Kent, viz: the "Athols," won the preference, and commencing with the odd number, the others had to take the even ones. Thus the *Grand Master's Lodge* ranks before the Lodge of Antiquity and the Somerset House Lodge, neither of which has a charter, but dates from time immemorial, when it is not, in reality, as old as either of them. The following are some of the differences between the English system of Masonry and that practised in the United States, and may be interesting to our American brethren:

1st. The Grand Lodge of England meets quarterly, and oftener in cases of emergency, and its sessions last but one evening. Our Grand Lodges, save three or four, meet annually, and their sessions hold nearly a week.

2nd. Each Province is governed by a Pro. G. L., which is only responsible to the United G. L. for its actions. In America we have no Provincial or District Grand Lodges.

3rd. In England they have what is called the *Board of General Purposes*, which meets once a month, before which all differences must be brought, and which settles all grievances, subject, however, to an appeal to the Grand Lodge. This Board is composed of 26 members, 12 of whom are appointed by the G. M., the Grand Lodge elects 14, 7 of whom are Masters, and 7 Past Masters. At their first meeting they elect a President and Vice-President, and form themselves into two committees, one financial and the other calendar, and although the G. M. has the power to make the aforesaid appointments, yet they can only be dismissed by the Grand Lodge.

In America the work disposed of by the above Board, is mostly done by the G. M., and approved or disapproved at the next Grand Lodge.

4th. In England none are entitled to a seat in the Grand Lodge but Masters or Wardens, except by special permission from the Grand Master. In America any Master Mason in good standing is admitted to the Grand Lodge by courteous usage.

5th. In England a subordinate Lodge may erase a brother's name from its Lodge-books, but can not expel. An expulsion can only be done by the Grand Lodge. In the United States an expulsion from a subordinate Lodge is fatal, cutting a member off from the craft at

large, and depriving him of all Masonic privileges.

6th. In England if you wish to visit a Lodge, you are required to produce a G. L. certificate, and the examination is not very strict. In the United States it is not essential that you should have a certificate (or diploma, as we term it,) and the examination is protracted and severe.

7th. In England it is expected that every brother will bring his own clothing, and but few Lodges are prepared to furnish those who come without it. In America but few brethren have a lodge apron of their own, but always find plenty at the Tyler's door on their arrival there.

8th. In England there is a great advantage in being introduced to a Lodge by a member thereof, or some well known brother. In the United States we acknowledge the right of all worthy Masons to a seat in our Lodges.

My literary collections so far are but few, but some of them are most valuable, as they are in manuscript and have no duplicates in Europe or America.

The half-dozen copies of the *Voice* you mailed me cost me for English postage, (you had paid the American postage,) nearly 40 cents, (1s. 8d.) and another small package of which the American postage was six cents, cost me twenty. In future only pay what you know to be the American postage, for nothing is gained by piling on extra stamps.

I shall go to Nottingham next week to see Dr. Oliver, and return on Thursday to visit the Rose Croix Chapter, thence direct to Scotland by water, stay there until first of August, spend the month of August in the interior of England, arriving in Ireland about the 1st of September.

JULY 9.

In my last I made reference to some of the differences existing in the systems of Freemasonry as practised in England and the United States. If it be not amiss, I shall make further allusions to them as they occasionally present themselves to my notice. I find as a general thing, so far as I have visited the regular Lodges in London, their Lodge Rooms are better furnished than ours; as, for instance, that belonging to *Prince Frederick William Lodge*, No. 1055, situated at St. John's Wood. At each end of the room in the rear of W. M. and S. W. is a large mirror in gilt frame. In the N. E. corner is a glass case inclosing a variety of the feathered creation. The windows in the South are large and handsomely trimmed with curtains, thus presenting more the appearance of a parlor than a Lodge-room. It is true we have many Lodges equally as well furnished, nor do I like the style of furnishing the English Lodges as well as that of the States, for everything in our Lodges is an emblem of Freemasonry. But, on an average, it cannot be denied our English brethren are ahead of us in matters of this kind.

Again, on entering the Tyler's room after the Lodge is opened, you find a number of morocco cases, each with a brother's name and the number of his Lodge in gilt letters. In these cases they carry their aprons, thus preserving them always new. On being introduced into the Lodge, one of the first things that would attract the American brother's attention is that the brethren are dressed as if going to a party or ball, generally wearing a suit of black, white kid gloves, a handsome apron, and the jewels of the various offices they have filled, if any, and some of them will have a half dozen or more. These they fasten to the lapel of the coat by a pin, and thus make truly a brilliant show, for they are usually got up in an attractive manner.

Again, from what I have seen and can learn, the Lodges in London usually meet some time in the afternoon, say from 3 to 5 o'clock. About 7 or 8 o'clock they repair to the banquet, which is generally good enough for a Prince, and this is the case nearly (and with some Lodges quite,) every time they meet. Those who are fond of joking say it is the *fourth degree* in Masonry. Thence originated the saying that in England they are *knife and fork masons*, and here, I must confess, that while we hang very heavily on the one extreme, our English brethren by far outweigh us on the other. But, after all, the amount of charity dispensed by the Freemasons of England is almost incredible. They can point with pride to their Female School, the graduates of which are ornaments to society; to their Male School, which is producing some of the most useful men the country can boast of; and last, but not least, to their Benevolent Institution for aged and decayed Masons and their wives. These three Institutions are supported by voluntary contributions, and it is at the festive board they get many of these large contributions. It is when the work is done, and the J. W. has called them from labor to refreshment,

that the work is done, and the J. W. has called them from labor to refreshment, and the examination is protracted and severe.

* The word "Regular" is used here to distinguish the Chartered Lodges, as many of them have a Lodge of Instruction attached thereto.

at the time when the social feeling is perfectly developed, that the British hearts beat most responsively to the calls of their less fortunate brethren. Is not this a glorious work to be engaged in; what a beautiful theme for contemplation! Think of them taking the little orphan child, and while giving it food and clothing, furnishing the young, tender mind with good and wholesome information, thus teaching it the duties of an E. A., and when it becomes a F. C. placing it in a situation in which it may put the information already obtained to a proper use. Nor stopping here, but watching with care until it becomes a M. M., yea, even through life, and when old, feeble, and tottering with decay, and through misfortunes, so destitute as to need Masonic assistance, furnishing a home in which even old age is nursed with that tender care and affection, that when the hour of death comes and the M. M. is called from this imperfect to that perfect Lodge above, he passes away thanking the Divine Providence that gave birth to an institution founded on the principles of Brotherly-love, Relief and Truth.

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